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Published by Tukarm Javaji, Proprietor N. S. Press, 23, Kolbhat Lane, Bombay.

Printed by B. R. Ghânekar at the Nirnaya-Sagar Press, 23, Kolbhat Lane, Bombay.

المحديم وتدعها

Preface to First Edition.

It is with somewhat of a feeling of regret that I launch this third instalment of nyāyas; for I had hoped that they might be embodied in a revised re-issue of the first and second, so as to have the whole alphabetically arranged in one volume. There are not many, however, amongst India's two hundred and ninety millions, who take much interest in an effort of this kind, so we were compelled to follow a less ambitious course. To facilitate reference, I have prepared an index to the whole of the 430 nyāyas explained in the three volumes, and have written additional notes on several of those contained in the first and second. The latter will be found in the Superaddenda.

The present 'handful' differs materially from the two which preceded it in that it contains a goodly number of technical nyāyas; to wit, most of those representing important adhikaranas in the Mīmāmsā system, as well as certain paribhāsās from Patanjali and Nagoji Bhatta. All of these appear to be quoted as nyāyas by writers on the various schools of philosophy; and I hope that such explanations of them as I have been able to give will prove of service to young students of these interesting works, and that the numerous references to the Mahabhasya will not be considered superfluous. That work, as presented in Benares editions, used to have a most forbidding aspect; for sūtra, vārtika, and bhāsya, were crowded together. like sardines in a box, without numbers or any distinguishing marks to facilitate reference, and then this conglomerate was frequently (as in my own copy) sandwiched between two equally compressed portions of Kaiyata! Dr. Kielhorn, however, has turned the impenetrable jungle into a well-laid-out park in which one can roam about with ease and comfort! Amongst other treasures, I was delighted to find there my two mango-tree nyāyas, namely, "आजसेकपित्तर्पण " and "आज्ञान्यप्टः कोविदारानाचरे."

Now for a word regarding the title of these pamphlets. I am by no means satisfied with 'maxim' as the equivalent of nyays, but adopted it because many great scholars had already done so. As to the naturalness of such a course on my part let two Indian poets speak:—" गर्याचार्ति श्रेष्ट्राचरित्रों जतः। स गप्तमाणं एव्ले छोकन्यर्ग्रचंते." " पृष्ट्या कमें संविद्य करोशान्योऽपि महितम् । गर्याचारिको छोको न छोकः पारमाणिकः"॥ 'The nyaysa dealt with by me come under three distinct heads, and are either (1) Illustrations [dristanta]. (2) Rules, or principles [as in the case of paribhäsäs &c.], or (3) Topics [adhikaranas, as in the case of the kapinjalanyäya and others from the same source]. It would, therefore, be better, in my opinion, to adopt the term nyāya itself, without translating it into English.

This would seem to be the most suitable place for a note on the Khandanoddhära, a work now in course of publication in The Pandit, and from which I have occasionally quoted in the following pages. It has been stated by some Indian scholars of repute (beginning with Pandit Täränätha Tarkaväcaspati, in 1871, in the preface to his edition of Sänkhyatattvakaumudī), and the statement is now stereotyped in the Descriptive Catalogue of Sanskrit MSS. in the Government College, Calcutta, for the year 1900, that the Väcaspati who wrote the above work in refutation of S'ri Harsha's Khandanakhandakhādya, is identical with the celebrated philosopher Väcaspati Mis'ra. No reasons have been given for this assertion, and no evidence in its favour seems to be forthcoming from the work itself.

In a prefatory note by Mr. Arthur Venis, issued with the first part of the Tārkikarakṣā (in the Paṇḍit for Nov. 1699), he tells us that Vācaspati Mis'ra and Udayana were contemporaries, the Nyāyasūcī of the former having been written in 976 A.D., whilst the latter composed his Lakṣanāvali in 984-5. He adds that Udayana was "probably much the younger man as his Paris'uddhi is a commentary on Vacaspati's Tātparya-

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tika; and he may be supposed to have lived as late as 1050 A. D." Now, on page 13, the author of Khangano मिन्द्रित quotes Kusum midif 1. 10, preferred wirlf his words "बहुसमा-साम." and, on the next page, cites i. 10 of the same, with the words "आसमें अध्याहा." On page 45, he refers to Atmetativativativation in the same way. Is it in the least likely that a remowned Acarya like Vacasyati Mis'ra would quote a very funder conference on it such language as that, even if he condessended to notice him at all? Again, on page 25, the author of the Uddhāra says "बिस्तस्य समासीक स्पेत्रीक इतिहासस्यते," but the author of the Bhāmatī has never been credited with a treatise of that name, though we know of his Tetterstmiksa. Lastly, on page 35, there is a reference to विवस्तान, and, on page 40, to मामिहित्सामित, which could hardly carry us back to the tenth century.

It has been suggested by some that S'ri Harsha, too, was a contemporary of Vācaspati Mis'ra and Udayana,—but, since he quotes the former on page 354 of the Khondona (as I pointed out on page 29 of the Second Handful), and cites Udayana four times at least (see, especially, pages 635-637), this position can hardly be maintained. In 1871, Dr. Bühler, on the authority of a Jain writer named Rājas'ekhara, placed Sri Harsha in the twelfth century, and, if that is correct the question of the authorship of the Uddhāra is finally settled as far as Vāraspati Mis'ra is concerned. There was a printing discussion as to S'ri Harsha's date in the first times volumes (1872-4) of the Indian Antiquary, but nothing was conclusively established as against Dr. Bühler's view which is recorded on page 80 of the first volume.

On page 49 की Abandaroddböre एक जन्नहें क्रिक्ट काउनहरू पोदरापदाधी सम्बद्धियम्बद्धे सूर्यन्ये क्रमाने कार्यको नुद्धार्थिको क्रमाने सम्बद्धीत स्व तत्त्वासुन्तिः प्रमेखपुर्वस्थाः विकारकार्यको का पुणवार्यक will be found on page 148 की Elegifornible क्ष्यक्रिकेद्रोत् कार्य

the commentator Sankara Mis'ra ascribes this definition of prama to the Laksanamala, a work which the editor, in a footnote, attributes to Sivaditya, the author of the Suptapadarthi. The latter was published in the Vizianagram Sanskrit Series in 1893, and in the Preface we have the same authorship of the Laksanamālā asserted on the authority of a Citsukhīvyākhyā, the date of which is not stated. In opposition to this, however, I would point out that Varadarnia quotes the Laksanamala on pages 179 and 225 of his Tārkikarakṣā, and, in both cases, the famous commentator Mallinatha ascribes it to Udayana. The doubt expressed by Fitzedward Hall, on page 27 of his Index as to this being "the well-known commentator on the poems of Kālidāsa and others," is set aside by Mallinātha's quoting, on page 39, a portion of his commentary on Raghuvams'a ii. 34, and adding "इति स्फुटीकृतं चैतदस्माभिः प्रम्कान्यादिटीकासु ' अलं मही-पाल तब अमेणेत्यादी.""

G. A. J.

REDHILL, SURREY. October 1904.

Preface to Second Edition.

With the re-issue of this 'Handful' the revision of the three is complete but by no means perfect; for I have been sore let and hindered by the presence of that powerful 'limiting adjunct' (upādhi) Avidyā. Many a struggle have I had with it over some of the nyāyas; but it is for scholars to say with whom the victory rests. Had it been possible to borrow Indra's Vimāna for a week-end visit to Poona, a quiet talk with old friends there would have speedily dispelled many doubts and difficulties. Especially helpful would it have been to have got their opinion regarding the nyāya "xæfaræati xæati ææa;" to which Kumārila and other writers on Mīnātps' appear to assign a meaning at variance with that of Patanjali as interpreted for me by Dr. Kielhorn,—an interpretation which seems to me to be the only reasonable one.

A comparison of this edition with the previous one will show that considerable changes have been made, especially in some of the technical nyāyas, and that twenty-two new ones have been a ided. I have abstained on the present eccas on from appending supplementary notes, but will take advantage of this opportunity for making an interesting addition to the flequencing in the Second Hamiful, by giving two majorant references to it. They are Keni Tann's John, Back Cockey is verses 48-42, and Second permit 11090 pelop. \$17, verse 22 in Burshay edition). For the former I am model to be 21 C. H. Tann'y, and for the latter, to Professor Westburn Hock as

An alphabetical list of the rythme contained in the three panyllilits is appended as before.



A THIRD HANDFUL OF POPULAR MAXIMS.

>12:A

अकाले कृतमकृतं स्यात्॥

A thing done at a seveng time [might as well be left undone, for it] unuli be regarded as not done. It occurs in the following passage of Mādhava's Nutyam गीनगंडीवाव 10.1.1:—"कि चतुर्धा-करणाड्यंमावाहित किंवा प्रयोजेभ्यः पुरा। नाष्टः। अकाले कृतमकृतं स्वादिति स्वायेनावाहनस्य निर्यंकत्वादः"

Again, in Sabara on Jaimini 6, 2, 25, with reference to the times prescribed for the Agnihotra, and New and Full Moon sacrifices, we read "तस्माइन्येषु कालेषु अविद्यान्द्वनसम्बद्धनं स्वान्,"

Compare the following which is quoted on page 284 of Nyāyakandali:—

'स्वकाले यदवुर्वसम्बद्दीयस्यद्दीननः । - प्रस्तवादोऽस्य तेनैव नाभावेन स अस्यते' ॥

And somewhat similarly we have Patanjali I. 2. 64 (प्राप्त. 48 ए- "अझास्त्रोके कियमाणे विशुपे वर्म भवति विशुषे च वर्मीत प्रशास-पातिः" ॥

अक्षिपात्रन्यायः ॥

The simile of the eye it. An illustration of extrement of extrement the new—in pursues or things. The reliability from Feyn's, or a in 15 (price T8) is an extent of the application to a price to the first application to a price to the "एवमिटममादिद्वागरमाती दिसम्पति सोगितमेव प्रतिकृतामदादानुक विवादि । बन्मार । अधिकालकार्य कि विद्यापिति । बन्मार । अधिकालकार्य के स्वति व्यवस्थित व्यवस्था । बन्मार । अधिकालकार्य के सिम्पति व्यवस्था निर्माणित । बन्मार । अधिकालकार्य के सिम्पति व्यवस्था निर्माणित के स्वति के सिम्पता । अधिकालकार्य के सिम्पता के सिम्पता । अधिकालकार्य । अधिकालका

in orthodox works, came from a Buddhist source. Prof. I. de la Vallée Poussin has kindly pointed out the following verses on page 476 of the Madhyamakavritti:—"ज्ञणीपहम यथेव हि करतल संस्थं न निचते पुंभिः। अक्षिगतं तु तदेव हि जनयत्यर्ति च पीडां च ॥ करतल सहयो बालो न वेत्ति संस्कारदुःखतापक्ष्म। अक्षिसहशस्तु विद्वान् तेनैवोद्वेजी गाढम्."॥ The word अक्षिपात्र is not in any of our dictionaries. In the Yogavartika it is defined thus:—"अक्षणः पात्रेणाधारेण गोलकेन तुल्यो विद्वानिति."॥

अग्निहोत्रन्यायः॥

अङ्गुलिदीपिकया ध्वान्तध्वंसविधिः ॥

Attempting to dispet the darkness with a lamp no bigger than your jinger! Endeavouring to bring about a great result by the use of manifestly inadequate means. It occurs in the following passage of Atmatattvaviveka, page 52:—"न चासाकमिव तवाष्प्रत मूकतेव शरणं सर्वथा वचनविरोधे खुदासीनस्य सा शोभते। न चात्र विधो विरोधः कश्चित्। न च स्वसुदासीनः प्रयोजने प्रवृत्तत्वात्। तस्मादलमङ्गलिदीपिकया ध्वान्तस्वंसविधिमनुष्टायः" I am indebted to Mr. Arthur Venis for an explanation of this nyāya.

अङ्गुल्यम्नं न तेनैवाङ्गुल्यग्रेण स्पृश्यते ॥

The tip of a finger cannot be touched by itself. Akin to the sayings "A man cannot mount on his own shoulder," and "The edge of a sword cannot cut itself." It occurs in Nyāyavārtikutātparyaṭīkā page 466, line 10 from bottom:—"ययाङ्कल्यमं न तेनैवाङ्कल्यमेण स्ट्रयत एवं ज्ञानं न तेनैव ज्ञानेन महीतुं शक्यते." Then in Madhyamakavritti, page 62, we have the double simile:—"य्यापि नाम तसैवासिधारया सैवासिधारा न शक्यते छेतुं न तेनैवांगुल्यमेण तदे-वांगुल्यमं शक्यते स्प्रष्टुमेवमेव न तेनैव चित्तेन तदेव चित्तं शक्यं द्रष्टुम्."॥ We meet with it again in Pārthasārathi's comment on the S'ūnyavāda section of the S'lokavārtiku (page 288):—"न. हि पाकः पच्यते छिदा वा छिचते। नापि करणकर्मत्वं कर्णकर्मत्वं वा एकस्य संभवति। न सङ्गुल्यमेणवाङ्गल्यमं स्पृश्चते । तेनासां विधानां दृष्टान्ते कविद्रप्यदृश्चान्ज्ञानेऽपि नास्ति संभवः."

I do not understand the double statement here about the finger-tip. Pārthasārathi could not mean that the tip of one finger cannot be touched by the tip of another finger! The second part of the statement looks like a marginal gloss which has got into the text.

The following verse is found in Prakaranapanoikā, page 63, and in Nyāyakanikā, p. 268:—



Index) as an authority on Mimāṇṣā. In the Catalogus Catalogorum, the latter is identified with Maṇḍanamis'ra, which is one of the names by which Sures'varācārya is known.

अत्यन्तवलवन्तोऽपि पौरजानपदा जनाः । दुर्वेलरिपि वाध्यन्ते पुरुपेः पाथिवाश्रितैः ॥

Even very powerful men from town and country are held in cheek by weaker men who have the king's support. This verse from the Tantravārtika (page 863), found also, as a quotation, in Mīmāṃsōnyāyaprakōs'a, page 35, is thus applied by Raghunātha:—"यत्र निर्यक्षेत्रापि प्रयक्ष्यहायेन प्रयक्षेत्र वाध्यते तत्र 'अत्यन्त-वक्ष्यन्तोऽपि पोरजानपदा जनाः । दुर्वकरिप वाध्यन्ते पुरुषः पाधिवाक्षितेः' इति न्यायोऽवतरित । स्पष्टायोऽयम् । उदाहरणं नु अत्यपेक्षया दुर्वकाया अपि स्पृतेराचमनस्प्रयक्ष्यदायोक्षितत्वेन प्रावक्ष्यम् । अतः श्रीतक्ष्मत्यागेन वेद्करणानन्तरे क्षुते आचमनमेव कार्यमिति दिक्." We may compare with this the following from Sures vara's large vārtika, page 753:—

"आइंसित घछीयांसमयर्छायानिष स्वयम् । धर्म ब्रङं ममाश्रित्य जेतुं रहोके तथा यथा ॥ राज्ञा बरुनात्पवरहो बर्छायांसं कुटुम्बिनम् । जेतुमाइंसित तसाद्धमः स्वाद्वस्वसमः" ॥

अदित्सोर्घणिजः प्रतिदिनं पत्रलिखितश्वस्तनदिनभणन-न्यायः ॥

The simile of the merchant who was unwilling to give, and who wrote every day eaying that he would give on the morrow! It occurs in the following passage of Mallisein's Syādvādamanjarī (page 128):—"मानाः किल्प्यं प्रमाणयन्ति सर्व सम्भणिकं यतः सर्व नावद्यादिकं वस्तु मुद्रसमिश्चें नाशं गच्छदृश्यते। तत्र येन स्वरूपेणान्यावस्थायां यटादिकं विनश्यति नर्धतम्बस्पमुण्यसमात्रस्य विद्यते। तदानीमुल्पादानस्तरमेव नेन नष्टस्यिमित व्यक्तमस्य क्षणिकवम् । अथेदश एव स्वभावसम्य हेनुनो जातो यक्त्यसम्पि कार्ल स्थिता विनश्यति । एवं तहि मुद्रसदिसिक्षधानेऽपि एप

एव तस सभाव इति पुनरप्यनेन नावस्यभेव कालं स्थातव्यमिति नेवं निवरंगिति सोऽयमदित्सोर्चणितः प्रतिदिनं पत्रिलित्यभूनदिनभणनस्यायः" ॥ Those who, in an Indian cantonment, have ever undertaken the thankless task of the collection of promised subscriptions to a fund, are very familiar with the "kal āo," or "parson ke din āo," with which their messenger is often greeted, with perhaps stronger language superadded! Human nature is much the same everywhere. Compare Proverbs iii. 28.

अधिकरणसिद्धान्तन्यायः॥

A truth or conclusion which implies another truth or conclusion. This is the third of four kinds of सिद्धान्त defined in Nyāyasūtras 1. 1. 28–31, the others being (1) सर्वतद्यसिद्धान्त, (2) प्रतितद्यसिद्धान्त, and (4) अभ्युषगमसिद्धान्त. Ballantyne's rendering of the four is (1) a dogma of all the schools, (2) a dogma peculiar to some school, (3) a hypothetical dogma, and (4) a dogmatic corollary. In Tārkikarakṣā i. 29 (page 126) we have the following description of manas:—"युगपद्ग्ज्ञानानुत्पाचिन्तमेनसो छिद्गमिति। एवं चाणुतयेव मनसः सिद्धिः। अन्यथा युगपद्ग्ज्ञानानुत्पाचिन्याधिन्याधुगपद्ग्ज्ञानोद्यप्रसंगात्"। On this, Mallinātha comments thus:—"एवं चेति। जगत्कर्तुः सर्वज्ञत्वादिवन्मनसोऽणुत्वमधिकरणसिद्धान्तन्यायाद्धानेन्त्राह्मदेव सिद्धमित्यर्थः"॥ There is another example in Ātmatattvaviveka, page 83, line 9; and a third in Yāmunācārya's Āgamaprāmānya, page 17, line 1.

For an example of the three other kinds of siddhānta, sec Nyāyavārtikatātparyaṭīkā, page 36, lines 16-27.

अधिकारन्यायः ॥

The rule regarding the qualifications [required of a sacrificer]. Jaimini 6. 1. 1-3 deals with part of this. The decision is that he must be desirous of heaven, according to the vidhis "द्रश्र्णमासाभ्यां स्वर्गकामो यजेत." "ज्योतिष्टोमेन स्वर्गकामो यजेत." The

principal thing here is the desire for heaven, whilst the sacrificial set is cohordinate. The remainder of the pila deals with the physical and social fitness demanded. See under surgnanus gard &c, below. For a full description of the four kinds of injunction, of which adhik travidhi is the third, see Laugüksi-bhāskara's Arthus nagraha, page 4, with Dr. Thibaut's translation, page 7 &c.

अनधीते महाभाष्ये व्यथी स्यात्पदमञ्जरी । अधीतेऽपि महाभाष्ये व्यथी सा पदमञ्जरी ॥

The Padamanjari would be of no use to one who had not read the Mahabhasya, and would be equally useless I because unnecessary \ if the latter had been read! This saying is used by Raghunūtha to illustrate the position of the Ganapatas who regard the worship of Ganapati as essential and all-inclusive. A portion of the argument is as follows:—"अतः श्रेय:कामै: सर्वरिप स एचाराप्यः । तत्पुजां विनान्यपुजाया चैयध्यंस्मरणेन फलजनकत्वायोगात । अवश्यापेक्षितानपेक्षितयोरपेक्षितं स्वरणीयमिति न्यायेन कृताकृतप्रसङ्गी यो विधिः स नित्य इति न्यायेन च तदाराधनस्यावश्यकःवात् । कृते च तस्मिन्विद्यार्थी रुभते विद्यां धनार्थी रुभते धनम् । पुत्रार्थी रुभते पुत्रान्मोक्षार्थी परमं पुरमित्या-दिवचनेभ्यः सर्वेष्टलाभसंभवेनानधीते महाभाष्ये व्यर्था स्वालदमञ्जरी । अधी-तेऽपि महाभाष्ये व्यर्था सा पदमञ्जरीति न्यायेनान्याराधने प्रयोजनाभावात." The second nyaya quoted here is a slight modification of Yāgoji's paribhāṣā XLii, "कृताकृतप्रसङ्गि नित्यं तहिपरीतमनित्यम्." In the Preface to vol. 2 of his edition of the Mahabhasya Dr. Kielhorn, referring to the above dictum of the Pandits, says .-"Whatever truth there be in this remark, I can say for myself that I have been much assisted by Haradatta's learned work, even though it is based to a great extent on the Mahūbhūsya itself and on Kaiyata's commentary"; and he points out that, though the Padamanjari is primarily a commentary on the Kūs'ikā, yet its author discusses, often at great length, most of

the arguments advanced in the Mahābhāsya. Jayanta Bhaṭṭa has several verses of the same type as that regarding the Padamanjarī. They will be found on pages 29, 39, 55, 61, 182, 447, and 448 of his Nyāyamanjarī. I quote that on page 182 as a sample:—

कार्य चेदवगम्येत किं कारणपरीक्षया। कार्य चेत्रावगम्येत किं कारणपरीक्षया॥

अनन्तरस्य विधिर्वा भवति प्रतिपेधो वा ॥

[A rule containing] an injunction or a prohibition [enjoins or forbids only] that which is nearest [to it in some other rule]. Here is one of Raghunātha's grammatical nyāyas, included in both of his works. My translation is based on that of Dr. Kielhorn in his well-known edition and translation of the Paribhāṣcudus'ckhara, where it appears as Paribhāṣā Lxi. Nāgoji-Phaṭṭa took it, of course, from the Mahābhāṣya, and I have noted the following ten instances of its occurrence:—1. 1. 43 (vārt. 3); 1. 2. 48 (vārt. 7); 1. 3. 12 (vārt. 7); 1. 3. 14 (vart. 3); 1. 3. 58 (vārt. 3); 1. 4. 17; 3. 1. 67 (vārt. 5); 7. 1. 21 (vārt. 1); 7. 2. 3 (vārt. 2); and 7. 3. 85 (vārt. 4).

अनन्यलभ्यः झब्दार्थः॥

The meaning of a word is that which cannot be known from any other source [such as implication &c.]. This is Mr. Venis' rendering (in the Pandit, vol. vi, page 97) of the maxim in the Vedantaparibhāṣā (chap. iv. page 280). It occurs in Tentravertiba (page 340) in a more extended form, namely "वायानेव हि अनन्यव्याद्धः चारहार्यने म मर्चः चारहार्थः" ॥ Prof. Ganglabatha Mai (on page 471, line 10 of his translation) translates thus—"In the case of any word, all that is not regulatible by means of any other word is held to be the meaning of that word." This however, seems to overlook the words

"श्रद्धाह्म्यते." The nyāya is found in its usual form in Āgamaprāmānya, page 35, line 10. In the Pūrnaprajna section of Sarvadars'anasangraha (page 85 of Jīvānanda's edition) we have the cognate nyāya "अनन्यलभ्यः शासाधः", "the rule that the sense of the sacred institutes is not to be taken from other sources than these" (Prof. Gough's translation, page 101).

A remark of Udayana's, as to word-meanings, may be of interest. It is found in Kusumānjali, vol. 2, page 132:—"यः शब्दो यत्र बृद्धैरसति बृत्यन्तरे प्रयुज्यते स तस्य वाचको यथा स्वर्गशब्दः सुखिन-शेषे प्रयुज्यमानस्तस्य वाचकः"॥

अनिषिद्धमनुमतम् ॥

That which is not objected to is agreed to. "Silence gives consent." It occurs in Hemacandra's Paris'istaparvan vii. 36:—

एतस्याः संप्रदानं च श्रुत्वा संसोहवानसि । अनिपिदं हानुमतमिति न्यायोऽपि वर्तते ॥

The nyāya is found in a slightly different form in Nyāya-vārtika, page 41:—"तन्नान्तरे मन इन्द्रियमिति पट्यते । तन्नेह न प्रति-पिध्यते । अप्रतिपेधादुपात्तं तदिति । न । शेपाभिधानवैयर्थ्यात् । शेपाण्यपीन्द्रियाणि तैः परिपठितानि तस्मात्तान्यपि न वक्तव्यानि यद्यप्रतिपेधादुपादानं स्यादिति । न । तन्नयुक्तयनववोधात् । न भवता तन्नयुक्तः परिज्ञायते । परमतसप्रति-पिद्यमनुमतमिति हि तन्नयुक्तः" ॥

In his comment on this passage, Vācaspatimis'ra (on page 97 of Tātparyaṭīkā) quotes a line of Dignāga's:—"तह्पितं दिग्नागेन 'अनिपेधादुपात्तं चेदन्चेन्द्रियस्तं वृधा'." There is another example in Prabandhacintāmaṇi, page 205.

अन्तरङ्गवहिरङ्गयोरन्तरङ्गं वलीयः॥

Of the proximate [or, closely related] and the remote [or, distantly related], the former is the stronger. I find it most difficult to give π rendering of this nyāya. It seems to belong primarily to the grammarians, though found also in philosophical works. It is included in Siradeva's list of paribhasas, but not in that of Nagoji Bhatta. The terms strates and aleta are, however, explained by the latter, under his paribhasa "अभिनां यहिरतसन्तरते," in the following manner, and I subjoin Dr. Kielhorn's translation. As this eminent scholar gives no English equivalent of the two terms here described, it may fairly be assumed that no satisfactory one is to be found. "sted-मंध्ये वितरहवासीयनिभित्तरामुदायमध्येऽन्तर्भृतान्यहानि निमित्तानि यस तपः न्तरहम् । एवं तदीयनिमित्तसमुदायाद्यदिभूताहकं बहिरहम्." "Antaranga is (a rule) the causes (of the application) of which lie within (or before) the sum of the causes of a bahiranga rule; in like momer (that rule) the causes (of the application) of which he without (or beyond) the sum of the causes of that (antararga rule is lab! ranga." The Professor adds the following in a for actions states and after are two Bahuvrihi-compounds said denote a rule, or an operation, or that which is taught in a rate. The word are here neither denotes a member of the body, nor is a the grammatical term signs defined in P. 1, 4, 13; but " is equivalent to receive 'that which assists (an operation)," on the over works, it denotes the foliate, that is, 'the cause' of 41 1 846 64 C

The apply a comployed by Sabara on Jaimini 12, 2, 27, and the confidence of Rechamical traditions 2, 1, 4; and there is the establishing passage of the Vivarana traditions of the Communication of th

"the principle that what is intimately connected has greater force than what is remotely connected."

It is quoted also by Anandagiri in his comment on verse 367 of Sures'vara's Sambandhavārtika—"अन्तरक्षं हि विज्ञानं प्रसङ्गान्त्रेकसंध्रयात् । यहिरक्षं तु कर्म स्यादाह्यद्वयाध्रयत्वतः" ॥ Mr. S. B. Aiyar's rendering of the terms antaranga and bahiranga in this verse is 'subjective' and 'objective,' respectively.

अन्यवेश्मिखताद्भूमान्न वेश्मान्तरमग्निमत्॥

From seeing smoke rising from one house we do not infer that there is a fire in another house. This is from Tantra-vārtika (page 180, line 9) on Jaimini's sūtra "अनुमानव्यवस्थानात्तसंयुक्तं प्रमाणं स्थान्" (1. 3. 15).

अन्यार्थमपि प्रकृतमन्यार्थं भवति॥

A thing, though made for one purpose, may also serve for another. This is found in Mahābhāsya 1. 1. 23 (vart. 4), 1. 3. 12 (vart. 5), and 6. 1. 50, as follows:-"यत्तावदुच्यते न चान्यार्थे प्रकृतमन्यार्थे भवतीत्यन्यार्थमपि प्रकृतमन्यार्थे भवति । तद्यया । शाल्यर्थे कुल्याः प्रणीयन्ते ताभ्यश्च पानीयं पीयत उपस्पृश्यते च शालयश्च भाव्यन्ते." It is quoted by S'abara on Jaimini 3. 1. 12 (page 220), and is referred to by Kumarila in his long and interesting discussion of an accessory—that which serves the purpose of something else) in the opening part of the third chapter of the Tantravārtika. On page 668, line 13, we read:— "न हि कश्चिदपि शालि-क्रल्यास्यमुदकं पिवन्मदर्थमेताः प्रणीता इत्यध्यवस्यति । तसादन्यत्तादर्ध्य-मन्यश्रीपकार इति विज्ञायते." Patanjali's illustration is found in Pancapādikā, page 45, and is employed by Vidyāranya in Vivaranaprameyasangraha (page 118, line 9), where it is styled कुल्याप्रणयनन्याय. Compare the nyāya "जासावर्धे श्रपितस्य सपादेरतिध्यपकारकत्वम्" in the Second Handful.

अपच्छेदन्यायः ॥

The law regarding the interruption [of a procession of priests]. It is thus explained by Goldstücker:—"Used in the liturgical writings of the interruption of a procession of priests, caused by the inadvertence of one or several amongst them; thus, it being the rule that at the first Savana of the Jyotishtoma the priests must proceed one after the other 'in the black-ant fashion,' the one that comes after holding his preceder by the hem of his garment, an interruption caused by the dropping of the hem, on the part of one priest would be एकक्ट्रेकोऽप्रचेद: &c." This curious ceremony is discussed in Jaimini 6. 5. 49-56, where certain penalties are prescribed for letting go the garment (कच्छ-चिमोचन). The matter is well and concisely put in the Nyāyamālāvistara on the above portion of Jaimini, and much information is contained in Kunte's notes on the same sûtras.

The nvava is employed by writers on Vedanta. It is found, for example, in Vedāntakalpataruparimala, page 10, line 8:-"क्वेप्रस्यापीति । अपच्छेदन्यायेन पूर्वस्य परेण वाधमाशंक्य तदपेक्षस्येति विशेपितं तेनोत्तरस्य पूर्वापेक्षायासुपक्रमाधिकरणन्याय एव प्रवर्तत इति सुचितमित्यर्थः"॥ The passage of the Vedāntakalpataru here explained is found on page 6, line 8:-- "ज्येष्टस्यापि पौर्वापर्यन्यायेन वाधमाशंक्याह तदपेक्ष-The पौर्वापर्यन्याय is a part of the अपच्छेदन्याय, and derives its name from sutra 54, namely "पौर्वापर्य प्रवेदीर्वल्यं अकृतिवत," the subject of the adhikarana being that when the priests, walking in procession, let go their hold one after another, the one who does so last is liable to a penalty. This same sûtra is quoted in full in Bhāmatī, page 5, last line, and is immediately followed by a verse from Kumārila's Tantravārtika, page 819; where, however, the reading of the first line is पार्वापर्यवलीयस्वं instead of the प्रवीतपरवलीयस्वं of the Bhāmatī. The same verse is quoted by Vacaspatimis'ra at the bottom of page 59 of his Nyāyavārtikatātparyatīkā, where the reading agrees with that of the Bhāmatī. The अपच्छेदन्याय is found in Venkaṭanātha's Sarvārthasiddhi, pages 210, 359, and 374; and also in S'rībhāeya, page 143, where Dr. Thibaut (on page 26 of his translation) renders it "As in the case of the Udgātri and Pratihartri breaking the chain in succession." The whole ceremony is very clearly explained on page 156 of the Tattvadīpana, and the passage will repay perusal.

अपवादैरुत्सर्गा वाध्यन्ते ॥

General rules are set aside by special ones. This well-known grammatical rule, found thus in Mahābhāṣya 2. 1. 24 (vārt. 5) and in a variety of forms in paribhāṣās, is admitted to these pages chiefly because, in two of his poems, Kālidāsa has adopted it as a sort of माल्याच्या to illustrate a phase of human affairs, namely the subordination of the weak to the strong.

One instance is in Kumārasambhava ii. 27:-

" लब्धप्रतिष्ठाः प्रथमं यूयं किं बलवत्तरैः। अपवादैरिवोस्सर्गाः कृतव्यावृत्तयः परैः"॥

The other is in Raghuvams'a xv. 7:-

" यः कश्चन रघूणां हि परमेकः परंतपः । अपवाद इवोत्सर्गे व्यावर्तयितुमीश्वरः" ॥

In a note on this latter passage Mr. Shankar P. Paṇḍit says "Whatever may be the value of the simile as regards the similitude, it certainly cannot be said to be very poetical, being derived altogether from a pedant's life." At the end of his comment on the former verse, Mallinātha adds "इत्यलमित्राहनाव-चाहनेन", which may possibly indicate some feeling of disapproval on his part also. It is on the principle enunciated in this nyāya that the law forbidding the taking of life is superseded by the Vedic ritual which demands animal sacrifices; and it is interesting to note the famous Jaina Hemacandra's denunciation of the whole argument in the eleventh verse of his Vītarāgastuti, the first half of which stands thus:—

" न धर्महेर्तुविहितापि हिंसा नोत्सृष्टमन्यार्थमपोद्यते च"। ि his veith on the vorm Mallisens at the the cose from the Mandauska's alandpoint or follows. "नोदने व दिलाम्यर्नेम्नार्वाः हादिना विभाविभेत्रः स भौन्यधिको प्रामीः साम्राज्यको विभिन्निने । तदधार बादेनोन्धर्मस्य वाधिवत्वाक कोलो दिलाविभिन्नेवार्थस्य साम्राज्यकोषात्वाद्योग्यवादो विभिन्नेवार्थिते स्थापान् (Synthetitemanjari, page 84).

In connection with the above quotation from Hemacandra, see the Eurasification

अप्राप्ते शास्त्रमर्भवत्।।

Scripture attaches a meaning to an not Sect when such [a menning] has not been established fund could not be established in any other way). I take thus to be the drift of this somewhat difficult nyays which forms part of Jannin's sutra 6, 2, 18. In Brokemantrabharga 3, 3, 18 there is a discussion as to the aim of certain S'rutis which prescribe the rinsing of the mouth, before and after enting, in connection with the prelacivelyet. Were they intended to enforce surger as an act of cleanliness, and also as an act of ritual directed to prana? The decision is that the former was already provided for by smriti, and that s'cuti merely attached to it its significance as a religious ceremonial. Bharatiturtha aums up the case in Adhikarapamālā 3. 3. 9, an follows:—"द्वति जासे द्रमः 'अजासे चारामधे-वत्' इति न्यायेन मानान्तराश्राक्षमनग्नताधिन्तनमेव विधेयम् अध्यमं इन्द्रियंतमा स्रुतियलादेव प्राप्तामिति न विधीयते...तसादाचमनस्य प्राप्तत्वादः नग्नतायुद्धितेव प्राणोपासकं प्रति विधेया." The nyaya is found also in Tantravārtika, page 145, line 3, and again on page 232; in Sribhāsya, page 554 (where it is rendered by Dr. Thibaut, on page 133 of his translation, "Scripture has a purport with regard to what is not established by other means"); and in Nyāyakandali, page 5 (where Prof. Gangānātha Jhā's interpretation of it is "An injunction has its use only in a case where its object has not been accomplished by other means"). Other references to it are Citsukhī i. 7 (Pandit, vol. iv. page

475); the Rāmānuja section of Sarvadars'anasangraha (page 69, line 12, of Jīvānanda's edition); and Sarvārthasiddhi pages 93, 263. In Tattvadīpana, page 544, the nyāya is quoted as "अन्धिगते शासमर्थन्त."

अभ्यहितं पूर्वम् ॥

The more worthy should come first. These words form part of Patanjali's comment on a vārtika on Pāṇini's rule 2. 2. 34 in regard to the position of words in a dvandva compound. The whole sentence is as follows:—"अभ्याहतं प्व निपततीति वक्तव्यम् । मातापितरी श्रद्धामेथे"॥ Its use is not restricted to grammar, however, as the following extract from the first paragraph of Sāyaṇa's introduction to his commentary on the Rigveda shows:- "ऋत्वेदस्य प्राथम्येन सर्वत्रासातत्वादभ्याहतं प्वीमित न्यायेनाभ्याहत्वात्वात्त्यानमादौ युक्तम्"॥ Again, at the commencement of the twelfth chapter of the Jaiminīyanyāyamālāvistara, we read as follows:—"अभ्याहतं प्वीमित न्यायमाश्रित्य तम्रप्रक्रश्रतिपादकयोरेकाद्वाद्याययायाः प्वोत्तरभाव उपपादितः"॥ And in Ānandagiri on Brahmasūtrabhāṣya 1. 4. 28:—"प्रधानवादस्य प्राधान्येन निरासे हेत्वन्तरमाह स चेति। न केवलमभ्याहत्वात्वात्त्य प्राधान्यं स्पृतिमूलत्वादपी-रवाहः"

अभ्युपगमसिद्धान्तन्यायः॥

The principle of an implied axiom [or, dogmatic corollary]. This is taken from Nyāyasūtra 1. 1. 31 which Dr. Ballantyne rendered as follows:—"A 'dogmatic corollary' is the mention of a particular fact in regard to anything, not expressly declared in an aphorism, [our knowlege of the fact coming so immediately] from what is recognized [by the maker of the aphorisms, as to render a demonstration superfluous—the fact being thus entitled to rank not as a deduction but as a dogma]" The nyāya is applied by Udayana in Kiraṇāvali, page 20, line 4 from bottom. See also under अधिकरणस्थान्यन्याय.

अम्बुनि मज्जन्खलावूनि यावाणः स्रवन्ते ॥

Gourds sink in water, but stones float! This is often quoted as an illustration of an absurdity. It is as old as the Mahābhārata and appears at the end of chapter LXIV of the Sabhāparvan:—
"मजन्यलाचूनि शिलाः प्रवन्ते मुह्मन्ति नावोऽम्भासि शक्षदेव." I have met with it twice in S'abara's bhāshya. In 1. 1. 5 (page 11):—"एवं-जातीयकं प्रमाणिवरुद्धं वचनमप्रमाणम्। अम्बुनि मजन्यलावूनि प्रावाणः प्रवन्त इति यथा." In 4. 3 10:—"न चैवंजातीयकं प्रसक्षविरुद्धं वचनं प्रमाणं भवति। यथाम्बुनि मजन्यलावूनि शिलाः प्रवन्ते पावकः शीत इति."

Other references are Sanksepas'ārīraka ii. 2 (Paṇḍit, vol. vii, page 169); and, in Prākrita, just after verse viii. 31 of Bālarāmāyaṇa.

अयमपरो गण्डस्योपरि स्फोटः ॥

Here is another boil on the top of a previous one! An illustration of difficulty upon difficulty; trouble upon trouble. It occurs in Bhāmatī 2. 2. 37 as follows:—"न हीश्वराधीना जनाः स्वातत्र्येण कपूरं कर्म कर्तुमहीन्त । तदनधिष्ठितं वा कपूरं कर्म फलं प्रसोतुमुस्तहते । तस्मास्वतन्त्रोऽपिश्वरः कर्मभिः प्रवर्शत इति दृष्टविपरीतं कल्पनीयम् । तथा चायमपरो गण्डस्पोपिर स्फोट इतरेतराश्रयः प्रसज्येत कर्मणेश्वरः प्रवर्तनीय ईश्वरेण च कर्मितः" In the same form it is put into the mouth of Rākṣasa in Mudrārākshasa v (page 220). The oldest examples, however, are in Prākṛit. In the opening part of S'akuntalā ii. we find it as "तदो गण्डस्स उविर पिण्डिआ संवुत्ता" (or, in Dr. Pischel's edition, "जदो गण्डस्स उविर विष्फोडओ संवुत्तो"); and in Viddhas'āla-bhanjikā i. (page 12), as "अवरो गण्डस्स उविर पिण्डओ संवुत्तो."

अरुणैकहायनीन्यायः ॥

The maxim of a red [cow] one year old. This nyāya, found in Tantravārtika 1. 2. 41, in Nyāyamanjarī, page 294 (line 2 from bottom), and in Vedāntakalpataruparimala, page 619

(line 4), is the successful of Joinini 3, I. 12, and is based on the following words connected with the ritual of the Jyetisjoma sacrifice—"sector furgravitation with the ritual of the Jyetisjoma with a real-coloured, yellow-eyed [cow] of a year old." The Mimānsaka delights in hair-splitting, and in trifling with language and we have a typical instance of this idiosynerasy in the way in which this simple sentence is dealt with. Because the cow is not actually mentioned, and the word sector denotes a quality (redness), an objector says "how can one buy Soma with a mere quality?" Sabara's reply to this occupies ten octavo rages, whilst that of Kumārila fills twenty-nine? The objection is concisely put in the Dyfyamālāristara, part of which is as follows—

"अस्तानव्दोऽस्तिमानं गुनमान्ये । गुनिविषयतया प्रयुष्यमानसापि 'नागृहीतविदोषणा विभिष्टे हृद्धिः' हृति न्यायेन गुनवोषकस्वात् । अन्ययव्यतिरेकाभयां गुनमाये तरपुर्वतेश्व । नस्य चास्तिमगुनस्य वृतीयानुस्य सोमक्रयसाधनस्त्रं
प्रतीयते तचानुष्पतन्त् । अनृतेस्य गुनस्य वासोहिरण्यादिवस्त्रयसाधनस्त्रामन् वात्' ॥ The reply to this is—"यद्यप्यमृतों गुनस्यापि हायनवदिक्षवच्च
गोहस्यमवश्चिति । तच्च हृस्यं साधनमिति तहूग्ता गुनस्य ऋषेनान्वयो भवति ।
गृवं सति वास्यमेदो न भविष्यति' ॥

There is a long discussion on the nyāya in Rāmānuja's S'rībleşya L. L. 13, commencing on page 813 of the Benares elition. See Dn Thibaut's translation, page 222.

अवतप्तेनकुलस्थितम् ॥

A murgows's standing on let ground. Used of a fickle changeable person who never sticks to a thing. It is found in Male's oyr 2. I. 47, as follows—"यथावतते नकुला न चिरं त्यातारो भवन्यं कार्याप्यारम्य यो न चिरं तिष्ठति स उच्यतेऽवततेनकुलस्थितं त एतिहिति." It occurs a second time in 6. 2. 49 (vart. 6), in company with the expression उनकेविज्ञीन. The compound तीर्यकाक which is found in 2. I. 42, has much the same meaning. Patanjali says—"यथा तीर्ये काला न चिरं स्थातारी भवन्येतं यो गुरकुलानि गला न

चिरं निष्टति स उच्यते संशिक्तक इति." In Manathi, however, the name is applied to "a person ever watchful after some booty or spoil," a meaning which seems more in accord with the character of the crow than that assigned to it by Patanjali!

अवयवप्रसिद्धेः समुदायप्रसिद्धिर्वेटीयसी ॥

For this paribhásā see under रशहारम्याय. It is quoted by Kumārila in Tantravērtika 1. 4. 11, more than once, but one example will suffice:—"लड्डानिमका हि समुदायप्रसिद्धिरययप्रसिद्धियाधते तस्यास्त्वात्मलाभो यद्य प्रमाणान्तरेण पूर्वानुभृतावयवार्थरिहिनेऽथे शब्द-प्रयोगो दश्यते । यथाध्यवकणंत्र्यरिते नृक्षेऽधकणंत्रव्यस्यः" As a parallel to this, we might take our word cockroach, which is neither a cock nor a roach! For other examples of the paribhāṣā see Tantravārtika pages 538, 1002, 1048, and 1149

I have met with another reference in Titparyataki, page 150, line 12:—"अत्र च ब्राणादिशन्दाः पंकजादिपद्वद्वयवार्थं निमित्तीकृत्य किचित्कचित्सामान्यविशेषे वर्तन्ते अवयवार्थस्य प्रतीयमानस्यासित वाधके परित्यागायोगात् । अश्वकर्णादी वृक्षविशेषवाचके वाजिकर्णायोगेन वाधकेनावयवार्थ-परित्यागात्," See also Nyayamanjari, page 385, line 10; and page 584, line 15.

अविरविकन्यायः ॥

The principle of the words avi and avika. Though both mean 'a sheep,' yet a derivative in the sense of the flesh of a sheep (आविक) can be formed only from the latter. It occurs in Mahābhāṣya 4.1. 88 (एवंतर. 2) as follows:—"तम्र द्वयोः समानार्थयोरेकेन विम्रहोऽपरसादुत्पत्तिभीविष्यस्यविरविकन्यायेन । तद्यथा । अवेमीसिमिति विगृह्य अविकश्चट्यादुत्पत्तिभीविष्यस्यविर्मिति"॥ Similarly in 8.1. 89 (एवंतर. 6); 4.2. 60; 4.3. 131; 5.1. 7; 5.1. 28; and 62. 11 (vārt. 2). This inaccurate compound is one of the instances brought forward by Kumārila of the way in which grammar &c. are set aside by learned writers. On this, see the nyāya "अशास्त्य: &c." below.

In Nyāṇamanjarī, pages 413 and 414, Jayanta Bhaṭṭa joins in the attack on this irregular compound, and on grammatical deformities found in the works of such writers as Manu, As'valāyana, Vālmīki, and Dvaipāyana. The following is a portion of his comment:—"भाष्यकारोऽपि अविरविकन्यायेनेति ह्रन्हगर्भे तापुरुपे प्रयुयुक्षिते 'सुपो धातुशातिपदिकयोः' ह्ति प्राप्तमपि छोपं न कृतवान् । 'अन्यधाकृत्वा चोद्यमन्यथाकृत्वा परिहार' हत्यत्र च 'अन्यधेवंकधमित्यंसु सिक्राप्त-योगधोत' हति प्राप्तमपि णमुरुसुपेक्ष्य क्तवान् यापुरुते' ॥

The quotation "अन्यशक्त्वा &c." is from Patanjali on Pāṇini 4. 1. 7 (vārt. 3), and the sūtra quoted is 3. 4. 27. See Kumārila's remarks on this expression in Tantravārtika page 201. They would apply equally to "कथंकृत्वा चोदितं &c." in 7. 1.3 (vārt. 5).

अश्वारूढाः कथं चाश्वान्विस्मरेयुः सचेतनाः॥

How could men of intelligence be mounted on horses and yet forget their horses! Yet grammarians and others sometimes ignore their own rules! In Tantravārtika 1. 3. 18 (according to the numbering of the Benares edition), Kumārila comments at great length on the corrupt forms of words employed by even learned writers. On page 200, he says "अन्तो नास्त्यपशब्दानामितिहासपुराणयोः" and then instances the curious word इमाध्य which is made to mean "a blow given by an elephant with both tusks" (युगपदुभाभ्यां दन्ताभ्यां प्रहारः). On the following page he says:—"येऽपि व्याकरणस्येव परे पारे प्रतिष्टिताः । सुतरां तेऽपि गाच्यादितुल्यानेव प्रयुक्षते ॥ सूत्रवार्तिकभाष्येषु दश्यते चापशब्दन्नम् । अधारुद्धः कथं चाधान्विस्मारेषुः सचेतनाः" ॥

A variant of this is found in S'alika, page 16, verse 41:-

" नन्वेवं तुरगारुटस्तुरङ्गं विस्मृतो भवान् । चेद्रशामाण्यसिद्धःगर्थमृत्यितस्त्रयद्गीणवान्"॥

Mallinātha probably had this in mind when, in his comment on Varadarāja's Tārkiharakṣā (page 20), he wrote:—"तहे-

तत्तुरगाधिरुडस्य नुरगविस्मरणं यहेदशामाण्यसाधने प्रमृत्तस्य मीमांयागुरोर स्तर्यमाद् इति सोपहासं परिहरनि."

It is very clear, however, that the nyāya came from a Buddhist source, since it is found in the following kārikā of Nāgārjuna's, on page 502 of the Madhyamakavritti (for the reference to which I am indebted to Prof. Poussin):—

" स त्वं दोषानात्मनीयानस्मासु परिपानयन् । अश्वमेवाधिरुदः सन्नश्वमेवासि विस्मृतः"॥

In a footnote, the Professor gives a variant from another Buddhist work, namely, "बोटासेवाभिरुद्धः सन् &c."

असाधारण्येन व्यपदेशा भवन्ति ॥

Names are given in consideration of some speciality. This was perhaps taken from Sānkhyasātra V. 112:—"सेंबेषु पृथिच्युपादानमसाधारण्यात्तद्धपदेशः प्र्वेवत्." "In all [bodies] earth is the material: in consideration [however] of some speciality, there is designation as this [or that other element than earth, as entering into the constitution of some given body], as in the preceding case." This is Dr. Ballantyne's rendering. The nyāya is found in the early part of the Akṣapāda section of Sarvadars'anasangraha, and I append Prof. Cowell's translation:—"नज्ज
प्रमाणादिपदार्थपोडशके प्रतिपाद्यमाने कथियद्देश न्यायशास्त्रमिति व्यपदिश्यते।
सत्यम्। तथाप्यसाधारण्येन व्यपदेशा भवन्तीति न्यायेन न्यायस्य परार्थाजुमानापरपर्यायस्य सक्छविद्यानुभाहकतथा सर्वकर्मानुष्टानसाधनतया प्रधानत्वेन
तथा व्यपदेशो युज्यते."

"But here an objector may say, 'If these sixteen topics, proof &c., are all thus fully discussed, how is it that it has received the name of the Nyāya S'āstra [as reasoning, i. e. Nyāya, or logic, properly forms only a small part of the topics which it treats of?']. We allow the force of the objection; still, as names are proverbially said to be given for some special reason, we maintain that the name Nyāya was rightly applied to Gotama's



Arthasangraha (page 16) in a passage explanatory of adhikāravidhi. The portion connected with the nyāya, and the translation, are as follows:—"एवं सामध्येमपि। आख्यातानामधे झवतां राक्तिः सहकारिणीति न्यायात्मभंधे प्रत्येव विधिष्रभृत्तेः"॥ "In the same manner, capability (to perform the duty is an understood qualification); for the injunction applies only to those who are capable (by bodily strength and health, mental power &c.) to carry it out, according to the principle expressed in the words 'power (of understanding on the part of the hearer) co-operates with the verbs expressing a certain sense (the verbs although possessing a certain sense have no effect on a person not able to understand it)." The commentator, Rāmes vara Sivayogibhikshu, explains that blind, deaf, and lame persons are excluded as being incapable of performing various parts of the sacrificial ritual

A much earlier instance of the employment of the nyāya is met with in Sures'vara's Sambandharartika, verse 75, which I here subjoin, together with Ānandaguri's comment

> ''सहकर्त्रा भवेच्छक्तिसित स्यायात्रवेशहः । सनुष्यमोचरोऽपीति नाय्यातार्यभवाच्या ॥ ३५ ॥

आल्यातामार्थं योषयनामधिकारियाकः सहकारिगीति न्यायाहिषेयार्थानुष्ठानशक्तमधिकारियं दिना विधेनिधियायोगाएकस्यादि मुमुधुर्वविधेनि स्याय्यातस्य मनुष्यं प्रति स्वार्थं योषयनो मनुष्यशक्तियायेशस्यादेवमात्रगोत्तस्यम-स्यारिद्विधितं शंकते । सहकर्विति । सत्राप्यातमिस नत्र स्थाहकर्वा कर्वशक्ति-रिष्ठा न स मोश्रकार्या काम्यादि वर्धयदिखाल्यातं स्यायनो न मनुष्यगो-वस्नोकहेनोरिनि समायने नाष्यांनित्रं॥

The verse immediately preceding is the following: "व न मानुष्यां कि मिन्दिकार्यक विषालिका । देवगां पर पूर्वप न न मानुष्यां पर " ॥ The two accorreduced as follows in a translation (by Mr. S. V. Asyres will be appeared in The Panelit of Aswissman another to specify of races as depending on more accident. Such a thing would be within the scape, not of human effort, but of desire, I connot be seed that it is also within the cope



रंभाने निधिन् देशाहि सामन्यत्रस्तेनेनः । - फलन्ने प्रधानो निपानम्यति कर्मणायः॥**

Here, again, the normalization commentator is made to misspeak the Satra, with And be And A and to specify the recenting belonging to the latter namely "ANY ANY May "The translation of the variates was apparently satisfied with the reading in verse 97, which he readered "The man go being the course &". But did Sures vary really put it them."

Apastamba's simila is found also in Ramatichas comment on the Valetnic street, page 90 of my statem

I may add that the verb fafa seems frequently in Vedic literature, and means to starp erect or d. The root up in combination with the two prepositions up and up has no place in the dictionaries, and may be preclaim to Apistaniba.

आई वस्त्रं समन्ताद्वातानीतं रेणुजातमुपादते॥

A wet garment collects the dust brought to it from every sale by the wind. This illustration is taken from the Jama section of Survadars'anasangraha (page 44 of Jivananda's edn). The text, and Professor Cowell's translation, are as follows:—याई समें समनाइकानिते रेणुमानुमुपाइचे तथा कपायज्ञाई आया योगानीतं कमें समें प्राप्त होति । यथा या निष्द्रसाय:पिष्टे अले दिसीअमः समनाइकाति तथा कपायेग्यो जीवो योगानीतं कमें समनाइक्ति " "As a wet garment collects the dust brought to it from every sale by the wind, so the soul, wet with previous sins, collects, by its manifold points of contact with the body, the actions which are brought to it by yoga. Or as, when water is thrown on a heated lump of iron, the iron absorbs the water altogether, so the jiva, heated by previous sins, receives from every side the actions which are brought by yoga." In a footnote, the Professor adds:—"Yoga seems to be here the natural impulse of the soul to act."

आपाढवाते चलति द्विपेन्द्रे चक्रीवतो वारिधिरेव काष्ठा॥

When the wind is blowing in the month Ashadha [i. c. in the rainy season, when strong winds prevail and the lordly clephant is being driven about, nothing but the sea can be the final resting place of the donkey. That is to say, if the mighty elephant can with difficulty withstand the force of the wind, the puny donkey must inevitably be blown into the sea! I am greatly indebted to Mr. D. Sundara Rājas'armā of Madras for giving me a reference to this nyāva in the Vedāntas'ikhāmani (a work which I had not then read). It appears in a passage on page 393, and I append an extract from Amaradasa's comment on it:-'वामदेवादीनामुत्पन्नवस्यक्षाक्षात्काराणामप्यमुक्तावर्वाचीनानामापाढवाते चलति द्विपेन्द्रे चक्रीवतो वारिधिरेव काष्टेति न्यायेन मुक्तिर्दरोत्सारिता स्यात्." "आपादवाते इति आपादवायुसम्बद्धे हिपेन्द्रे गजेन्द्रे चलति इतस्ततो दोलाय-माने सति चक्रीवतो रासभस्य वारिधिरेव समुद्र एव काष्टा विश्रामावधि-रित्यर्थः"॥

Raghunātha's application of the simile is somewhat different, and makes it the equivalent of the प्रधानमञ्जनिवर्हणन्याय. He says:—" याभिर्युक्तिभिरतिप्रवरुगुष्कतर्ककंकदात्वेन प्रसिद्धोऽपि द्वैतसत्यत्ववादी वेदोपिकादिर्जय्यस्ताभिरितरे धुद्राश्चार्वाकाद्यस्तु दूरतो निरस्ता भवन्तीति विवक्षायामापाटवाते चरुति द्विपेन्द्रे चक्रीवतो वारिधिरेव काष्टेति न्याय-प्रवृक्तिः । परुर्निति सप्तम्यन्तं पदं दृहलीदीपन्यायेनोभयत्र सम्यप्यते । चक्री-पान् गर्दभः । स्पष्टमन्यत्" ॥

In a manuscript of the S'ilhāmani copied for me in Poona the nyāya stands thus:—"आपाटमाने चल्हिपेन्द्रे चित्रवतोऽरे भवति सुवाहायिरेव वाहा." Though partly inaccurate this clearly furnishes a variant of the simile. The reading of the India Office manuscript (No. 568, page 73 b) differs materially from above and seems hopelessly corrupt. It puts it as follows:—"आपाटमासे चलति हिपेन्द्रे चित्रवतो धायतो धावति बाह्याहारिति न्यायेन!" Does this, in spite of its inaccuracy, indicate the existence of another variant?

उदरे भृते कोशो भृतः॥

When his stomach is full his coffers are full. Used of a lazy fellow who has no ambition beyond his daily food. "Whose god is his belly." It occurs in Hemacandra's Paris'istaparvan iii. 113:—" दारिद्येण मदीयेन विभर्ष्युद्रमप्यदः । उदरे च शृते कोशो भृत इत्येव मन्यसे."

उपवासाद्वरं भिक्षा॥

It is better to beg than to starve. This is one of Raghunātha's nyāyas and he applies it thus:—

"येपां तु धीमान्धाङ्ग्यो भूयः श्रूयमाणोऽप्यभेदो न बुद्धिमारोहित तैस्तूपवा-साद्दरं भिक्षेति न्यायेन भेदबुखापि स्वप्नेमास्पदविष्रहाविष्ठिन्नेशाराधनं कार्य तस्त्रसादान्मोधोदये शालिसमृद्धां कोद्रवाशनत्यागन्यायेन त्याज्या भेदधीः"॥

It is found in Pancadas's ix. 119, 120:-

"अस्त्येवोपासकत्यापि वास्तवी ब्रह्मतेति चेत्। पामराणां तिरश्चां च वास्तवी ब्रह्मता न किम्॥ अज्ञानादपुमर्थत्वमुभयत्रापि तत्तमम्। इपवासायया भिक्षा वरं ध्यानं तथान्यतः"॥

उपसंजनिष्यमाणनिमित्तोऽप्यपवाद उपसंजातनिमि-त्तमप्युत्सर्ग वाधते ॥

This is another of Raghunātha's grammatical nyāyas. It is not met with in the Mahābhāṣya, but forms one of Nāgojībhaṭṭa's paribhāṣās. The following is Prof. Kielhorn's rendering of it:—"An apavāda, even though the causes of its (application) are still to present themselves, supersedes a general rule the causes (of the application) of which are already present." In connection with this paribhāṣā we have the च्यद्याह-वृहतान्याच which see below.

उभयतःपाशा रज्जुः ॥

A rope which binds at both ends. An embarrassing position; a dilemma. The following is from the Jaimini section of Sarvadars'anasangraha (page 133, Bib. Ind., or 150 of Jivānanda's edition), with Professor Cowell's translation (page 198):— "अभावः कारणमेव न भवतीति चेत्तदा वक्तन्यमभावस्य कार्यव्यमस्ति न वा । यदि नास्ति तदा पटप्रध्वंसानुपपत्या नित्यताप्रसङ्गः । अथास्ति किमपराद्वं कारणत्वेनेति । सेयमुभयतःपाशा रज्ञः" ॥

"If you object that non-existence (or absence) cannot be a cause, we reply by asking you whether non-existence can be an effect or not? If it cannot, then we should have to allow that cloth is eternal, as its 'emergent non-existence' or destruction would be impossible. If it can be an effect, then why should it not be a cause also? So this rope binds you at both ends."

The earliest occurrence of the nyāya is in Patanjali 6. 1. 68 (vārt. 2 and 5); and it is found in Tantravārtika 3. 6. 42 (page 1113) as follows:—" यहापि न वाधन्यथापि विकल्पनावस्मामोति न हि तुल्यायाँनां क्रजित्ममुखयो हष्टः सेयमुभयनःपाद्या रज्तः" ॥ Maṇḍanamis'ra used it in Vidhiviveka, page 83; and we find instances of it in Nyāyamanjarī, page 436, line 16; in Kusumānjali iii. 6 (page 374); in the same author's Lakyanāvali, page 56; in Khanḍana, page 530; and in the opening part of Cilsukhī (Pandit, vol iv. page 466).

एकदेशविकृतमनन्यवत् ॥

A thing that is changed in one part does not thereby become something der (literally, like something else). For example, as Patanjali says under 1.1.56 (värt. 10), the cutting of a digis ears or tail does not turn it into a horse or a donkey, but it is still a dog! Other passages of the Mahābhāsya where this parithese occurs are as follows—Sīvasutra 2, vārtika 4 (v.e. v.l. 1. page 21); 2, 4, 85 (vārt. 10); 4.1, 80; 6.1,69

(vārt. 3): 6, 4, 149 (vārt. 2): and 8, 3, 85. The paribhāṣā is No 37 in Dr. Kielhorn's edition of the Paribhāṣandus'ekhara, and my rendering of it is based upon his. It is included in Raghunātha's list of nyāyas, and is quoted as such by Jayanta Bhatṭa in Nyāyamanjarī, page 589, line 6. For further illustrations of the paribhāsā, see under आ कर्षे वा &c.

एकसम्बन्धिदर्शनेऽन्यसम्बधिस्मरणम् ॥

On seeing one thing we are reminded of others connected with it. The nyāya is found in this form in the Nyāyapradīpa on Tarkabhāṣā, page 44, where the presence of smoke is said to remind the spectator of the invariably connected fire. In Amaradāsa's tīkā on S'ikhāmaṇi, page 93, it is quoted as "एकसम्बन्धिमानमपरसम्बन्धिस्मारकम्". In both of Raghunāthavarman's books it appears as एकसम्बन्धिमानम्यसम्बन्धिस्मारकम्, and, in the larger of the two, he illustrates it thus:—"यथा हिस्तपकर्शनं हिस्तमारकं तथा नचादिमानस्य क्राकाशक्रतंविकालहक्षानां तसम्बन्धिमा स्मरणहेत्त्वम्." Tārānātha (s. v. न्याय) quotes the saying in the form एकसम्बन्धिमानम् &c. He reverses the above illustration by saying that the elephant reminds one of the driver; and adds that a word reminds one of its meaning, a statement which, in these degenerate times, is not universally true! See, too, Tātparyaṭīkā, page 167, line 18.

कपिञ्जलन्यायः ॥

The rule as to the Kapinjalas [a kind of partridge]. In Vājasaneyi-Samhitā xxiv. 20, we read वसन्ताय "कपिञ्चलानास्मेत," and the question arises, how many of the birds are to be sacrificed? Jaimini devotes eight sūtras [11. 1. 38.45] to the discussion of this point, and finally decides that three, the lowest figure representing plurality (two being merely duality), will satisfy the requirements of the s'ruti. S'abara's lengthy argument is very concisely summed up in the Nyāyamālāvistara, as follows:—

generally black or black and grey. In the case of the very poor, it is often their sole garment by day as well as their only covering at night.

करिवृंहितन्यायः॥

The nyāya of the trumpeting of an elephant. The word करि is really redundant, since the whole meaning is conveyed by गृंहित alone—गृंहितं करिगांजितमित्यमर:—but the addition, in this and similiar cases, is made for some special purpose. Raghunātha defines it thus:—"विशिष्टवाचकानामपि पदानां स्ति पृथिवशेषण-वाचकपदसमवधाने विशेष्ट्यमात्रपरतायां करिगृंहितन्यायः प्रवर्तते." This principle may be exemplified by the following verse from Kāvyaprakās'a vii. 10:—

"सान्दर्यसम्पत्तारुण्यं यस्यासे ते च विश्रमाः। पद्पदान्पुष्पमालेव कालाकपति सा सले"॥

Here the author of the Kāvympradīpa remarks (page 295):—
"मालादाब्दी यचपि पुष्पस्य सिंत द्यासम्यापि न पुष्पपद्मपुष्टार्थम् ।
स्क्षणयोःकृष्ट्वप्रतिपाद्करवात् । अयमेव करिवृष्टितम्यायः." So too, the
Udāharanaemadrika:—" अत्र निरुपपदाम्मालाद्यद्येव पुष्पस्वप्रतीतः
पुष्पपद्मुग्रुष्टपुष्परेवे संक्रमितवाष्यम् । एयमेव करिवृष्टितादिष्यपि बोध्यम्,"

The following additional nyāyas are cited by Raghunātha as belonging to the same class:— तज्ञद्यान्याय, नीलेर्न्द्यार्त्न्याय, पर्वताधित्यकान्याय, पर्वताधित्यकान्याय, पर्वताधित्यकान्याय, पर्वताधित्यकान्याय, पर्वताधित्यकान्याय, प्राथानुसान्याय. In each case the first word might be omitted without affecting the meaning.

कलझन्यायः॥

The law of [abstention from] the flesh of an enemal killed with a poisoned arrow. "Some hold the Kalanja to be the flesh of a deer killed by a poisoned arrow, others here or binary

generally black or black and grey. In the case of the very poor, it is often their sole garment by day as well as their only covering at night.

करिबृंहितन्यायः॥

The nyāya of the trumpeting of an elephant. The word करि is really redundant, since the whole meaning is conveyed by गृहित alone—गृहितं करिगार्जितिमित्यमरः—but the addition, in this and similiar cases, is made for some special purpose. Raghunātha defines it thus:—"विशिष्टवाचकानामपि पदानां सति प्रथिवशिषणवाचकपदसमयभाने विशेष्यमात्रपरतायां करिगृहित-यायः प्रवतंते." This principle may be exemplified by the following verse from Kāvyaprakās'a vii. 10:—

"सान्दर्यसम्पत्तारुण्यं यस्यान्ते ते च विश्रमाः। पट्टपदान्युष्पमालेव कालाकपति सा सले"॥

Here the author of the Kāvyapradīpa remarks (page 295):—
"मालाहान्दी यद्यपि पुष्पस्येव स्नि शक्तन्त्रथापि न पुष्पपदमपुष्टार्थम् ।
स्रक्षणयोत्कृष्टत्वप्रतिपादकत्वात् । अयमेव करिवृंहितन्यायः." So too, the
Udāharanaeandrikā:—"अत्र निरुपपदानमालाहान्द्रादेव पुष्पप्यवप्रतीतैः
पुष्पपदमुन्कृष्टपुष्परेव संक्रमितवाच्यम् । एयमेव करिवृंहितादिष्वपि वोध्यम्."

The following additional nyāyas are cited by Raghunātha as belonging to the same class:— तज्ञद्दान्याय, नीटेन्ट्रीयरन्याय, पर्वताधित्यकान्याय, पर्वतीपत्यकान्याय, वाजिमन्दुरान्याय, गृगदानुरान्याय, In each case the first word might be omitted without affecting the meaning.

कलञ्जन्यायः॥

The law of [abstention from] the feek of an arimal killed with a poismed arrow. "Some hold the Kakaya to be the flesh of a deer killed by a poisoned arrow, others, hemper blung:

others, a kind of garlie." (Cowoll's note on page 81 of his translation of Kusumānjali). But this can hardly be correct as the garlic and bhang are mentioned in addition. It may be noticed, however, that सामक्ट is given as an equivalent of कला, the meaning of which is the tobacco plant. It is deduced from Jaimini 6, 2, 19, 20,-an adhikarana designed to teach the evil result of doing forbidden things. The words "न कल अं भक्षितव्यं न लग्ननं न गुन्ननं च" are discussed, and the question nrises as to whother this is an instance of प्युवास or of प्रतिरेश,whether it means अभक्षणं करीन्यं or महाणं न करीन्यम. The subtle intellect of the Mimatisaka sees a great difference between these two, the former being something to be done, and the -latter being something to be avoided! The siddhantin decides in favour of the latter. I would advise my readers to study pages 39-41 of Dr. Thibaut's excellent translation of Arthusangraha, in order to get, if possible, a clear understanding of this peculiar tenet. Many years ago, when in India, I heard a statement made by a Brahman, to the effect that the words "put no oil in the lamp," did not mean "don't put oil in the lamp," but rather "put in the lamp" some "no-oil"; in other words, it was not a prohibition of an act but an injunction to do something! This is just the position of the Mīmāmsaka. who, in regard to the rule that a Snātaka must not look at the rising or setting sun, says that "not-looking is something to be done." The above nyūya is quoted by Anandagiri on Brahmasūtrabhūsya 3. 4. 28, and 4. 1. 13, and is found in Sanksepaśārīraka, i. 417-420, and in S'rībhāṣya 1. 1. 4 (page 687).

कलशपुरःसरप्रासादनिर्माणतुल्यम् ॥

Like the erection of a temple including the pot-shaped finial [which is placed on the summit at its completion]. Used ironically of one who considers that he is doing something as meritorious as the building of a complete temple.

In a footnote to page 73 of his translation of Prabandhacintamani, Mr. Tawney says :- "Dr. Burgess informs me that kalas'a is really the finial of the spire, which is shaped like a vase or urn." Then, on page 135, there is the following footnote:-"Mr. Cousens writes in a letter, which Dr. Burgess has kindly shown me, 'I understand that the term kalas'adandamatistha refers solely to the setting up of the kalas'a or pot-finial, the danda being the pole or stick which supports the finial and upon which it is set up. With a small kalas'a made solid, it would not be required, the neck of the same taking its place, but it is always required with the larger and more complex kalas'as, especially those made of hollow metal." Frequent mention is made by Merutunga of the erection of a seen and tag as the completion of a temple. The two are mentioned on pages 119 and 211, whilst on pages 219 and 222 we have the secretaging referred to above. On pages 120 and 224, the कटा is mentioned alone. In Hemacandra's Paris'istaparean i. 14, we find बुंध for कलरा—"तत्र चैलेपु सौवर्णध्वजकस्मसरीचयः". The illustration occurs in S'arngadhara's tīkā on Udayana's definition of dravya in his Laksanāvali (page 4). The definition is- " तत्र गुणात्यस्ताभावानधिकरणं द्रव्यम् ," and, whilst explaining it, the commentator attacks the views of Citsukha Muni as follows:--"चरचत्र तत्त्वप्रदीपिकाकारेणोत्परयनन्तरक्षणे अध्याप्ति-सुद्भान्य गुणवरवात्यन्ताभावानधिकरणवे च परिहारमाशंक्योत्परवनन्तरक्षण-विशिष्टे कदाचिद्रि गुणानुद्यात्पुनरप्याप्तेन्नद्वस्थःवार्श्वविमिति परिहतम् । तत्यत्यापुरःसरप्रासाद्विसीणतृत्यम्." It is necessary here to bear in mind the tenct of the logicians—" इसहें द्रव्यं क्षणमगुणं तिहति." The Tatterpradipiki, better known as Citsukki, is described by Hall as "a confutation of the Nyāya philosophy, on the basis of the Velanta." The wrath of the logicians would of course, therefore, be kindled against it. The passage complained of above is the sloka ii. 4 with the writti. The former stands thus:-- "अव्याप्तेरप्यतिव्याप्तेर्द्रव्यं नेव गुणाधयः । आचे क्षणे गुणानादाहणा-दावि वीसणावु."

काकद्धिघातकन्यायः ॥

The simile of a crow as a destroyer of curds. An example of upalakṣaṇa, where one represents many, or a part stands for the whole. So if any one were warned to keep the crows off the curds, it would imply that all other possible raiders were also to be warded off. It is thus put by Bhartrihari in Vākyapadīya ii. 314:—

" काकेभ्यो रक्ष्यतां सर्पिरिति बालोऽपि चोदितः। उपघातपरे वाक्ये न श्वादिभ्यो न रक्षति "॥

This is reproduced, with slight variations, in Tantravārtika, page 731, and is quoted in the same form in Bhāmatī 1. 4. 3 (page 287). Raghunātha's application of it is as follows:— "तदुक्तमीश्वरगीतायाम्। 'ये त्विमं विष्णुमन्यक्तं मां च देवं महेश्वरम्। एकी-भावेन पश्यन्ति न तेषां पुनस्त्रवः' इति। अत्र हरिहरयोग्रहणं काकद्यिघात-कन्यायेन विधेरप्युपलक्षणम्". The Īs'varagītā forms part of the uttarabhāga of the Kūrma Purāṇa, and the verse here quoted is xi. 8. In the fourth chapter of Vedāntaparibhāṣā (page 285) this is given as an example of Jahadajahallaksaṇā. "जहदजहङ्खणोदाहरणं तु काकभ्यो दिध रक्ष्यतामित्यादिकमेव। तत्र शक्यकाकपरित्यांगेनाशक्यदण्युपघातकत्वपुरस्कारणाकाके काके च काकशब्दस्य प्रवृत्तः "॥ This kind of lakṣaṇā is termed bhāgalakṣaṇā in Vedāntasāra 23; and bhāgatyāgalakṣaṇā in Vivaraṇaprameya, page 229. In the महेक्दक्याय, too, a part represents the whole.

काकाधिकरणत्वन्यायः ॥

The being something on which a crow is perched. This illustration seems to have originated with Patanjali, and is found in Mahābhāṣya 1. 1. 26 (vārtikas 3 and 4):—" अनुबन्धो- इन्यन्वकर इति चेत्तन्न । किं कारणम् । लोपात् । लुप्यतेऽत्रानुबन्धः । लुसे- ज्ञानुबन्धे नान्यत्वं मविष्यति । तद्यथा । कतरदेवदृत्तस्य गृहम् । अदो यत्रासो

काक इति । उत्पतिते काके नष्टं तदृहं भवति । एविमिहापि लुप्तेऽनुवन्धे नष्टः प्रत्ययो भवति । यद्यपि लुप्यते जानाति त्वसौ सानुवन्धकस्येयं संज्ञा कृतेति । तद्यथा । इतरत्रापि कतरहेवदत्तस्य गृहम् । अदो यत्रासौ काक इति । उत्पतिते काके यद्यपि नष्टं तद्दृहं भवत्यन्ततस्तमुहेशं जानाति."

It occurs in Vivaraṇapramcyasangraha (page 195) in the course of a discussion on Bādarāyaṇa's second sūtra:—"ततः कारणसंयिन्यनो जन्मादेरलक्षणस्विमित चेन्मेवम् । काकाधिकरणस्ववदुपपत्तेः । काकाधिकरणस्वं हि न गृहेऽन्तर्भवति । तथा च सति काकविगमे गृहेकदेश-भङ्गग्रद्धिप्रसङ्गत् । अतो गृहस्याधिकरणस्वं नामापाधिको धर्मः स च परि-दोपालुक्षणे एवान्तर्भवति । तक्षिरूपकस्य काकस्य यथा लक्षणस्वं तथा ब्रह्मणोऽपि कारणस्वमोपाधिको धर्मो लक्षणान्तःपाती." Similarly in Sankṣcpasiārīraka i. 206:—"यत्रेप काक इदमेव नु देवदत्तवेदमोति लाक्षणिकी नु मुद्धिः"॥ With slight modifications it is found also in Tantravartika, page 277, line 8:—"यथानिभधीयमानमपि काकनिलयनं देव-दत्तगृहशब्दस्य स्वार्थमभिद्धस्वसिद्धभृततां प्रतिपद्यते तद्दवृक्षतिश्चिहं व्यत्तय-भिधाने भविष्यति." See, also, Khaṇḍana., page 502.

काचिन्निपादी पुत्रं प्रसूते कश्चिनिपादस्तु कपायपायी॥

A Nistali gives birth to a son, and a Nistala drinks the decection of herbs [prepared for her]! For the context of this भाभाणक see under " सुनिमेन्त्रे सुन्धे सुन्धते."

काण्डानुसमयन्यायः॥

The law relating to "the performance of all prescribed acts of ritual in orderly succession for a particular object before performing the same acts in the same order for a second object." This is Sir Monier-Williams' definition based on the commentary on As'valayana's Graderestra 1, 24, 7 which prescribes certain gifts commencing with fact and ending with the The

commentator says "ऋत्विजां मधुपर्कदाने हे गती संभवतः। पदार्थानुसमय काण्डानुसमय इति। तत्र पदार्थानुसमयो नाम सर्वेषां वरणक्रमेण विष्टरं द्रव्य ततः पाद्यं ततोऽर्व्यमिति। काण्डानुसमयो नाम एकस्येव विष्टरादिगोनिवेदनान्त समाप्य ततोऽन्वस्य सर्वे ततोऽन्वस्थिति." In a case of this kind, when there is merely a bestowal of gifts, and not the performance of sacrificial ritual, the definition given by Molesworth is more suitable:—"The order, when a suit or set of things is to be given to each individual of a multitude, of giving at once all the articles composing the suit or set, as distinguished from पदार्थानसमय."

The nyāya represents the purport of Jaimini 5. 2. 3. Kunte says that the word अध्याद्वि used in the sūtra means kūndānusamaya. His notes on sūtras 1-3 contain some very interesting items of information, of especial value to us of the West. See पदार्थानुसमयस्थाय, below.

कुल्याप्रणयनन्यायः॥

The figure of the laying down of a water-course for irrigation. An example of a thing made for one purpose subserving other purposes also. It is found in Vivara, upramey as angraha, page 118, line 9:—"अतो न विधेयप्रस्तये ताल्पर्यमिति कुल्यामणयनन्यायेनो-भयार्थन्याविधेयस्यात् । यथा शाल्यर्थे कुल्याः प्रणीयन्ते ताभ्य एव पानीयं च पीयने तद्वत् ॥"

For the source of this nyāya, see अन्यार्थ गहतमन्यार्थ भवतिः

कृदकार्यापणन्यायः ॥

The simile of [the unwitting employment of] base money [in one's business]. It is used by Kumārila (in Tantravārtiku 1.3, 3, page 95) in the course of an argument on the relative value of S'ruti and Smriti. He maintains that if any teaching of the latter is found to be in opposition to that of the former, it must be given up; just as a man who finds that he has been

using counterfeit coins must at once abstain from so doing. The portion containing the nyāya is as follows—"यो हि कृटकार्या-पणेन कंचिकालमञ्जो लोकमध्ये व्यवहरति न तेन विवेकज्ञानजनितन्युत्पत्ति-नापि तथैव व्यवहर्तव्यम्."

In Tantravārtika 1. 3. 8 (page 149, line 3 from bottom), Kumārila compares words to coins which can be tested by intelligent people. He says:—"इन्ट्यपश्रंशवदेव गोणश्रान्त्वादिप्रयोगनिमित्ता अर्थापश्रंशा भवन्ति ते शास्त्रस्थरेवाविष्ठुतार्थिकयानिमित्तपुण्याधिभिः शक्यन्ते साध्वसाधुकार्पाणणमध्यादिव तत्परीक्षिभिविवेक्तुम्."

The nyāya is found in Nyāyamanjarī, page 162, as follows:—"नापि वाधकाभावपरिच्छेदाव्यामाण्यनिश्चयः स हि तात्कालिको वा स्याकालान्तरभावी वा । तात्कालिको न पर्याप्तः प्रामाण्यपरिनिश्चये । कृटकापी-पणादौ किंचित्कालमनुत्पप्रवाधकेऽपि कालान्तरे तहुत्पाददर्शनात्." It occurs again on page 169, line 3, on page 187, line 4 from bottom, and on page 531, line 1.

कृपलानकन्यायः ॥

The simile of the well-digger. It is applied by Raghunātha as follows:—" यथा क्ष्यनानेक पतितं पंकादि क्ष्यक्षिः मृतेनाम्भमा प्रकालने तथा तत्ति व्याविष्ठां नेप्यति पंकादि क्ष्यक्षिः मृतेनाम्भमा प्रकालने तथा तत्ति व्याविष्ठां मेद्दृद्धि हो दोषम् प्रकालने तथा तत्ति व्याविष्ठां मेद्दृद्धि हो दोषम् "The illustration is as old as Pataujah who made use of it in the introluctory chapter of the Mahāhhāṣṇa (vol. i. page 11) when discoursing on the importance of the study of grammar, and on the merit which accrues to the user of correct words. He says:— "अधवाम्युपाय प्रवापदादद्द्यानं वाद्यत्ताने । योऽपदाद्यानानि वाद्यत्त्यत्ते ज्ञानि । तद्यं द्वाने धर्म इति मुक्तोऽधादापतं भवत्वपदाद्यानम् पंकानिक वाद्याने वाद्यत्त्वानि । तद्ये व्यापदादद्यानं वाद्यत्त्वादिष्यति । तद्या व्यवसानकः वृषं पत्तन्यविष्यति । वाद्या व्यवसानकः वृषं पत्तन्यविष्यति एत् पांतुनिक्षावदीणीं भवति सोऽप्यु मंज्ञातानु तत एव ने गुणमान्यद्यति येन स घ दोषो निर्वष्यते भूयसा पान्युद्येन योगो भवत्वदिम्यति यद्यप्रवाच्याने स्वया प्रवाचिष्यति व्यवसान स्वयं भूयसा पान्युद्येन योगो स्वयंदिम्यति यद्यप्रवाच्याने भूयसा पान्युद्येन योगो साविष्यति."

कृतक्षीरस्य नक्षत्रपरीक्षा ॥

This is identical in meaning with मुण्डितशिरोनक्षत्रान्वेपणम् for which see the Second Handful. It occurs in Nyāyaman-jarī, page 164:—"अनिश्चितप्रामाण्यस्य तु प्रवृत्तो पश्चात्तिर्णयो भवन्नपि इतक्षीरस्य नक्षत्रपरिक्षावदफ्ड एवेत्युक्तम्." Lower down on the same page, there is another nyāya of similar import, in the following verse:—

"समर्थकारणज्ञानाद्योऽपि भामाण्यनिश्चयम् । सृते सोऽपि कृतोद्वाहस्तत्र लग्नं परीक्षते."॥

कृत्रिमाकृत्रिमयोः कृत्रिमे कार्यसम्प्रत्ययः॥

The rule that "whenever it may appear doubtful whether an operation has reference to that which is expressed by the technical or to that which is expressed by the ordinary meaning of a particular term, the operation refers (only) to that which is expressed by the technical meaning of the term in question." This is Professor Kielhorn's rendering of the nyāya as quoted in Nāgojībhaṭṭa's vṛitti to Paribhāṣā ix:—"नतु संख्याप्रहणे बह्वादीनामेन प्रहणं स्थात्प्रकरणस्थाभिधानियामकरवसिद्धात्कृत्रिमाङ्गित्रमयोः कृत्रिमे कार्यसम्प्रत्यय इति न्यायात्"॥ It is taken from the Mahābhāṣya where it appears several times. In 1. 1. 23 (vārt. 3), it is followed by the example "लोके गोपालकमानय करजकमानयेति यस्थैपा संज्ञा भवति स आनीयते न यो गाः पालयति यो बा करे ज्ञातः". Sīradeya includes it in his collection of paribhāṣās.

केवलैर्वचनैर्निर्धनाधमर्णिक इव साधून् भ्रामयन् ॥

Like an impecunious debtor deceiving the moncy-lenders with empty promises. This occurs in Atmatattvaviveka, page 20, as follows:—" अवस्तुत्वादिति चेन्नन्वेतद्पि कृतः सिद्धम्। सर्वसामर्थ्य-विरहादिति चेन्सोऽयमितस्ततः केवलैर्वचनेर्निर्धनाधमर्णिक इय साधून्श्रामयन्य-रस्पराश्रयदोपमपि न पश्यति".

क्रिया हि विकल्प्यते न वस्तु॥

Action may vary, but substance cannot. This is plainly set forth in S'ānkarabhāṣya 1. 1. 2 (page 37) as follows:— "कर्नुमकर्नुमन्यथा वा कर्नु शक्यं लेंकिकं वैदिकं च कर्म। यथाश्वेन गच्छति पद्मामन्यथा वा न वा गच्छतीति।न तु वस्त्वेवं नेवमस्ति नास्तीति वा विकल्प्यते". Similarly in 2. 1. 27 (page 471):— "क्रियाविपये हि...... विकल्पाश्रयणंइह तु विकल्पाश्रयणेनापि न विरोधपरिहारः संभवत्यपुरुपन्तञ्जत्वाद्वस्तुनः".

Then, in Anandagiri's comment on 1. 4, 1 (page 325), we find the expression क्रियायामिव वस्तुनि-विकल्पाभावात," and on page 359, "न हि वस्तुनि विकल्पोऽस्ति." It occurs also on the first page of the Rāmānuja chapter of Sarvadars'anasangraha:—"न च सदसच्योः परस्परविल्द्धयोः समुचयासंभवे विकल्पः किं न स्यादिति वदितव्यं क्रिया हि विकल्पते न वस्त्रिति न्यायात्." "Nor should any one say: Granting the impossibility of the coexistence of existence and non-existence, which are reciprocally contradictory, why should there not be an alternation between existence and non-existence, there being the rule that it is action, not Ens, that alternates?" This rendering is Professor Gough's. The nyāya is found, too, in S'āstradīpikā 1. 3. 8 (page 154, line 6), and Naiskarmyasiddhi iii. 82.

कोष्ट्रः क च नीराजना ॥

What connection has a camel with the lustration of arms? None at all; and the phrase is used to indicate that certain things are not connected. The नीराजनाविधि (as described in chapter 267 of the Agni Purāna) was a ceremony performed by kings or generals before going forth to battle, and consisted, of the purification of the component parts of the army, including that of the horses, the elephants, and the weapons The पालिनीराजनाविधि is mentioned in Raglaryanasa in 25, on

which Mallinatha remarks:—"वाजित्रहणं गजादीनामप्युपलक्षणं तेपान्मपि नीराजनाविधानात्." The illustration appears in Upamiti-bhavaprapanea Katha, page 522:—"नद्यादिवस्तुमेदार्य क्यितं में क्यानकम्। त्वयेदं तत्र में माति कोष्ट्रो नीराजना क च"॥

क्षते क्षारमिव ॥

Like salt on a wound. "आरं अते श्चिप् has become proverbial, and means 'to aggravate the pain which is already unbearable,' 'to make bad worse,' 'to add insult to injury'." (Āpṭe's Dictionary). He cites Uttararāmacarita iv. 7:—"य एव मे जन-पूर्वमासीन्मूलों महोत्सवः । अते आर्गामवासद्यं जातं तस्यव दशेनम्." Also Mricchakaţika V. 18. I have met with it again in Upamiti-bhavaprapancā Kathā, page 5, verse 42:—"क्यां कामायेपोस्ट-साञ्च कुर्वीत कदाचन। कः अते आरंग्निक्षेणं विद्यीत विचक्षणः" ॥ There is another example on page 993 of the same.

गर्गशतदण्डनन्यायः ॥

The figure of the infliction of a fine of one hundred on the Gargas. There are two paribhāṣās which are frequently found together in the Mahabhasya, viz. "प्रदेक वाज्यपरिसमाप्तिः" and "समदाये वाक्यपरिसमाप्तिः." Professor Kielhorn (in his translation of Nagojibhatta) renders them (the latter slightly modified) thus:-"What is stated (in grammar of several things) must be understood (to have been stated) of each of them separately." And "sometimes (it) also (happens that what is stated in grammar of several things) must be understood (to have been stated) of all of them collectively." Pataniali's illustration of the former is "देवद्त्तपज्दत्तविप्यमित्रा मोजन्तामः" where, of course, each separate person is to be fed; and his illustration of the latter is "नगी: शतं द्ण्डयन्ताम्" where the Gargas collectively are to be fined a hundred. The passages where these occur are 1. 1. 1 (vart. 12); 1. 1. 7 (vart. 1); 2.1. 4; 2, 3, 46; 6, 1, 5 (vart. 2); 8, 3, 58; and 8, 4, 2 (vart. 3).

The two paribhāṣās and examples are quoted by S'abara on Jaimini 3. 1. 12 (page 223), and the second one is referred to as follows by Kumārila in his vārtika on the same passage (page 712):—"पुरः पुनराह सत्यमेप न दोप इति। कियाप्राधान्ये तु तद्व- शोकृतिविशेषणसमुद्राये वाक्यपरिसमाप्तिः। गर्गशतदण्डनहोमाभिषवभक्षविति परिहारः। न तु दण्डस्य दण्ड्यसंस्कारस्वाद्गीजनाद्दिवस्रतिगर्गमावृत्तिः प्राप्तोति। नेप दोपः।

शारीरो नियहो यत्र तत्र प्रत्येकभिन्नता । हिरण्यादानदण्डस्तु समुदाये समाप्यते" ॥

This paribhāṣâ occurs also in Tantravārtika 1. 4. 3 (page 294, line 15), and in 1. 4. 8 (page 300); whilst the former one is quoted in 1. 4. 18 (page 314).

गर्तस्थमृतसर्पन्यायः॥

The simile of a snake lying dead in a hole. It is employed by Vijnāna Bhikṣu (in his Brahmasūtrabhāṣya 1, 1, 2, page 36) when explaining the line "ब्राह्मप्टेः प्रख्यादृष्ट्यं नासीस्किचि-दिश्लोत्तम" from the Nārusiṃha Purāṇa. He says "नासीदिति विस्तव्यापास्तया कारणरूपेण गर्तस्थमृतस्पेवदिलीनमासीदित्यर्थः॥" Again, on page 96 of the same:—"एवं सर्वत्र तां च प्रकृतिं गुणत्रयस्पिणीं निस्तामि निर्द्यापास्तया गर्तस्थमृतस्पेवत्यस्पाकारणविविक्ते चिन्मात्रे विलापचित्तः" On the next page we have it again, in a similar connection, as मृतसर्पवत्.

गाईपत्यन्यायः॥

The rule as to the [application to the] Gārhapatņa-fire [of a mantra in which reference is made to Indra]. This represents Mimanistsutras 3. 2. 3. 4 where the Vedic mantra "विवेदानः सहस्रती वस्तामिलेन्द्रया गार्थलसुपतिएते" is discussed. The question is raised whether, since the mantra makes mention of Indrathe adoration is addressed to him or to the Gārhapatya (one

of the three secret time perputually maintained by a house holder, and from which firm for marrileral purposes are light ed & I timing decision in in Fryanc of the letter on the ground that direct animonation (donte) is attempted their augmentive power (lange) The following extract from Arthusungruhd purp ti, with 1b. Thibant's translation (purp 11), will explain bline - व सेचे अविकिञ्चारिश्या प्रयक्ता । अस सूच मेल्या विज्ञानेक्टीयाणामार्थः त्वम् । किंतु ऐत्या माहीवयम्पविषव इयाव मारीवयमिति दितीपाषुणा मार्रेक्कोवक्वानाक्षेत्रम् " "Direct enumeration is stronger than suggestive power and the other proofs (by which one thing is shown to be subsidiary to another ; , for this reason we do not conclude at once on the ground of suggestive power that a verse (apparently) addressed to Indea (that is, a verse contrining a mention of Indra's name, or one of his attributes &c.) is really to be used for addressing Indra, but rather decide if we find at the same time a direct enunciation as, for instance, with a verse bearing Indra's mark he addresses the Carhapatya', that in consequence of the direct enunciation of the second case termination (Carbapatyam) the verse is subsidiary to the act of addressing the Carhapatya-fire." The words "निषेदान: सत्तमनी वसूनाम्", which, amongst other places, are found in the Atharvusumhita x. 8, 42, are rendered by Professor Whitney "The reposer, the assembler of good things"; and by Mr. Griffith, "Luller to rest, and gatherer up of treasures," As quoted in S'atapatha Brāhmana 7. 2. 1. 20, Prof. Eggeling translates it "The harbourer and gatherer of riches"! Who shall decide between these learned doctors? The Gärhapatyanyāya is explained and applied in Bhāmatī 3. 3. 25 (page 613), and in other works on Vedanta. Owing to the word deal in sutra 3, the adhikarana is sometimes styled ऐस्टीन्याय.

गोदोहनन्यायः॥

The simile of the milli-pail. It is laid down that a sacrificer who wishes for cattle must bring the water for his sacrifice in a milk-pail. But that is not done in other cases. The godohana is therefore used as an illustration of something which is occasionally, and not universally, connected with an act or performance as an essential part of it. It occurs in Sānkarabhaṣṇa 3. 3. 42, as follows:—"सन्ति कर्माह्म्यपाध्रवाणि विज्ञानानि 'क्षोमिसेतद्धरमुद्रीयमुपासीत' इस्वेचमादीने । कि तानि निस्तान्येव सुः कर्ममु पर्णमयीत्वादिवदुतानिसानियोदिहनादिवदिति विचारयामः". Then, at the close of the same:—"तस्ताद्यम क्रत्वाध्रयापपि गोदोहना-दीनि फलसंयोगादिनसान्येवमुद्रीयाधुपासनानीसपि द्रष्टयम्." It appears again in 3. 3. 65; 3. 4, 45, and in 4. I. 6. Sures'vara quotes it also in his vārtika on the Bṛihadāraṇyakopaniṣad 3. 3. 51:—"न च गोदोहनन्यायः काम्यकर्मेषु युन्यते । तेषां मुक्तिफलते हि न मानं विद्यते यतः" ॥

For the mantra regarding the use of this pail, see S'abara and Nyāyamālāvistara on Jaimini 4, 1, 2. Other references to the nyāya are Tantravārtika 3, 6, 43 (page 1118); and Nyāyamanjarī, page 166, line 4, in connection with which a verse is quoted from S'lokavārtika (page 63) where mention is made of the godohana. Kunte's long note on the sūtra of Jaimini referred to above will be found useful.

गौणमुख्ययोर्भुख्ये कार्यसम्प्रत्ययः॥

When a word has both a primary and a secondary meaning, an operation takes effect (only) when the word conveys its primary meaning. This is an abridgment of Professor Kielhorn's rendering of Nāgojibhaṭṭa's fifteenth paribhāṣā; and the following extracts from the vritti may help to explain it:—"A word which is employed in a secondary sense is so

because one represents the whole, and also on the ground of the rule that "a subordinate act is to be repeated in the case of each principal thing." The cup is here the 'principal,' and the act of cleansing is 'subordinate,' and is therefore to be repeated until each one has been cleansed. The passage stands thus in the Nyāṇamālāvistara:—" प्रहमिति हितीयया बहस्योदेश्यतया प्रयोजनयत्त्वा च प्राधान्यं गम्यते । यहं प्रति गुणः संमागः । 'प्रति प्रधानं च गुण बावतेनीय हिती व्याचेन यावन्तो ब्रहाः सन्ति ते संमाजनीयाः" ॥

Kumārila explains this in the following kārikā of Tuntravārtika 3. 1. 14:-

"ध्यक्तीरिहदय यत्कमें स्वजात्माणुपलक्षिताः । विहितं गुणभाषेन तत्सर्वार्थे प्रतीयते"

For further applications of the nyāya by him, see pages 339 (line 4 from bottom) and 551 (line 13). For its use outside the Mīmāṃsā, see Nyāyamanjarī, page 287, line 4; and Vedāntas'ikhāmaṇi, page 120. The grammarian Nāges'abhaṭṭa, too, in his exposition of Kaiyaṭa on 1. 1. 14 (page 319) writes thus:—"अहं संमार्शियादी तु अहार्थत्वासंमार्थस अहस्य आधान्यमिति न तह्रतसंख्या विविध्यति भावः" ॥ See, too, Kaiyaṭa on the closing part of Patanjali 1. 1. 69 (vol. i. p. 169 b of Benares edition; or page 450 (column 1) of the Nirṇayaṣāgar edition of 1908).

ग्राव्णि रेखेव ॥

Like a delineation on stone. Used of something unalterably fixed. "तन्मां वज्रकुमाराय सम्प्रदत्तान्यया तु मे । मरणं शरणं तात आलिण रेखेव गीरियम्." Paris'istaparvan xii. 275. Compare Job's words (xix. 23):—"Oh that my words were now writtenthat with an iron pen and lead they were graven in the rock for ever."

^{*} For this, see below.

चन्दनन्यायः॥

The simile of Sandal-oil. Būdarūyaṇa uses this as an illustration in sūtras 2. 3. 23, 24. As the application of a drop of the oil to one part of the body produces a pleasant sensation in the whole of it, so soul, abiding in one part, namely in the heart, is yet perceived as present in the entire frame. S'ankara's exposition of the former sūtra is as follows:—

"यथा हरिचन्द्रनयिन्दुः शरीरेकदेशसंबद्धोऽपि सन्सकछद्रेहव्यापिनमाहादं करोत्येवमात्मापि देहैकदेशस्यः सकछद्रेहव्यापिनीमुपछटिंव करिप्यति । विक्संबन्धाश्चास्य सकछशरीरगता वेदना न विरुध्यते । त्वगात्मनोहिं संबन्धः कृत्स्नायां त्वचि वर्तते । त्वन कृत्स्नशरीरव्यापिनीति".

चित्राङ्गनान्यायः ॥

The simile of a woman in a picture. An illustration of that which has only an appearance of reality. Raghunātha connects with this the चिन्नानरुन्याय and चिन्नामृतन्याय, and, in his larger work, भगवान्त्रसिष्टः is quoted as follows:—"चिन्नामृतं नामृतमेव विद्धि चिन्नानरुं नानरुतमेव विद्धि चिन्नानरुं नानरुतमेव विद्धि । चिन्नाङ्गना न्नमनङ्गनेति वाचाविवेकस्वविवेक एवेति". Like his other quotations from Vasiṣṭha, this, too, is from the Yogavāsiṣṭha, where it stands as verse 4. 18. 69. Others of a like nature are 4. 1. 11 and 12:—"चिन्नोद्यानिमवोत्फुङ्गन्दसं सरसाङ्गति । प्रकाशमपि निस्तेजिधिन्नाकोनरुवित्यतम् ॥ अनुभूतं मनोराज्यमिवासत्यमवास्तवम् । चिन्नपद्माकर इव सारसोगन्ध्यवर्जितम्" ॥ Also 6. 57. 28:—"चिन्नान्निद्वाहो विज्ञातो यथा दाह्येषु निष्फरुः । तथाहंभावसर्गादि ज्ञातं निष्फरुतामियात्" ॥

छायापिशाचीन्यायः ॥

The illustration of a shadow mistaken for a she-goblin! It is found in Nṛisiṃhasarasvatī's commentary on the last section of the Vedāntasāra, as follows:—"नन्त्रप्रासस्य कियासास्यस्य वस्तुनो विद्यमानानर्थनिवृत्तेश्च पुरुपार्थत्वं दृष्टमत्र तदभावास्त्रयं पुरुपार्थत्वमिति चेन्न तयोरेव पुरुपार्थत्वमिति नियमाभावास्त्रव्छायायामारोपितरक्षसो विस्मृत- कण्ठगतचामीकरस्य श्रान्तपुरुपस्यासवानयेन तयोनिवृत्त्याह्योरिष पुरुपार्थत्वदृष्टेः । अत्र संप्रहः । 'आत्माज्ञानमलं निरस्तममलं मासं च तत्त्वं परं कण्ठस्थाभरणादिव- इत्मवशान्द्यापिशाची यथा । आसोत्त्यासिनिवृत्तिवन्द्युतिशिरोवाक्याद्वरोरुस्यि- तासून्तर्भवान्तिनरसतः परसुखं प्रासं तयोरुन्यतः इति ॥

जलतुंविकान्यायः ॥

The simile of a gourd in water. The idea is that of a gourd, thickly covered with mud, and therefore sinking in the water, but gradually resuming its buoyancy as the mud is washed off. The Digambara Jains use the figure to illustrate the release of the soul from the encumbrance of the body. Raghunātha puts it thus:—"यया पंकलिया संविका नदीससुदादी सज्जती पंके श्रीणेऽवकाश आगय तिष्ठति तथा जीवो देहादिपंके श्रीणेऽवकाश काश गत्वा तिष्ठति । अयमेव तस्त्र मोक्ष इति दिगम्बराः । इति जलतुंविकान्यायः" ॥

This description, without mention of the nyāya, is found in very similar language in the Jaina chapter of Sarvadars'anasangraha (page 48 of Jivānanda's edition), and also in Vedāntakalpataruparimala, for which see the पञ्चरमुक्तपक्षित्याय below. The former passage is as follows:—"यथा वा मृत्तिकालेप-इत्तमलाबुद्रव्यं जलेऽधःपतित पुनर्पेतमृत्तिकाल्प्यमूर्ध्यं गच्छित तथा कमेरहित आत्मा असङ्गत्वादृष्ट्यं गच्छित यभ्यच्छेदादेरण्डयीजयधोष्यंगितस्यभाषाधाप्तिकालाव्य." The figure of the castor-oil seed is found in the Parimala passage also. The term अलोकाकाश which appears in Raghunātha's definition, is the name of a subdivision of one of the five categories (astikāya) of the Jaina system. It is explained as follows by Ānandagiri on Brahmasūtrabhāṣya 2. 2. 33 (page 563):—"आकाशास्तिकायो देशा लेकिकाकाशाऽलोकिकाकाशाञ्च । लेकिकानामन्तवेतीं लोकाकाशः । तदुपिर मोक्षस्थानमलोकाकाशः". This is

referred to in a verse quoted by Mādhava in the immediate context of the passage already cited from the Survadars'anasangraha, namely:—"गत्वा गत्वा निवर्तन्ते चन्द्रसूर्योद्यो ग्रहाः । अद्यापि न निवर्तन्ते त्वालोकाकाशमागताः" ॥ Professor Cowell's rendering is:—"However often they go away, the planets return, the sun, moon, and the rest; but never to this day have returned any who have gone to Ālokākās'a." This should of course be Alokākās'a, as the long vowel includes the preposition आ 'up to,' 'as far as,' "those who have reached Alokākās'a" (आ अलोकाकाशम्).

जातेष्टिन्यायः॥

The law regarding the oblation on the birth of a son. This is the subject of Jaimini 4. 3. 38, 39. The question arises whether the offering is for the benefit of the father or the son (तन्न सन्देह: किमात्मनिःश्रेयसाय उत पुत्रनिःश्रेयसाय), and the answer is that it benefits the latter. In the commentary on Lakṣaṇāvali this is applied as follows:—" नहि चैत्रानुष्टिताग्निहोन्नजनितमपूर्व चेत्रसमवेतं मेन्ने स्वर्गफलभागिनं कर्तुमुत्सहते। पुत्रेष्टिपितृयज्ञवदेतत्स्यात्। न। तन्नाप्यतिशयस्य पुत्रादिसमवेतत्वेनैवाम्युपगमात्."

जामातृशुद्धिन्यायः॥

The story of the son-in-law's revision [of a book]. This is the original of the Marathī sidesile which Molesworth defines as "A phrase, founded on a popular story, to express the examination of a piece of a composition by a shallow-witted fellow incapable of discerning its merit." The popular story, as given on pages 6-9 of Merutunga's Prabandhacintāmaṇi, is to the effect that Vararuci, having been instructed by Vikramāditya to find a suitable husband for his daughter, the princess Priyangumanjarī, he in revenge for a supposed insult offered

him by her when his pupil, palmed off upon her an ignorant cowherd as a man of learning! The king accepted him, and he became his son-in-law. "In accordance with the advice of the pandit, the herdsman preserved unbroken silence; but the princess, wishing to test his cleverness, entreated him to revise a newly-written book. He placed the book in the palm of his hand, and with a nail-parer proceeded to remove from the letters in it the dots and the oblique lines at the top indicating vowels, and thus to isolate them, and then the princess discovered that he was a cowherd. After that the 'son-in-law's revision' became a proverb everywhere." quotation is from Mr. C. H. Tawney's admirable translation of Merutunga's work; the original being as follows:- " पविद्रती-पदिष्टं सर्वया मौनमेवालम्यमानो [महिपीपालः] राजकन्यकया तद्वैदरध्य-जिज्ञासया नविष्ठिखितपुस्तकस्य शोधनायोपरुद्धः । करतले पुस्तकं विन्यस्य तदक्षराणि विन्दुमात्रारहितानि नखच्छेदिन्या केवलान्येव कुर्वन् राजपुत्र्या महिपीपाल एव निर्णीतः। ततःमनृति जामानुशुद्धिरिति सर्वतः प्रसिद्धिरभूतः"

In the subsequent part of the story we are informed that the cowherd eventually became the famous poet Kālidāsa! For a similar account from a Buddhist source, see Indian Antiquary, vol iv. page 103; also vol vii. page 116.

ज्ञानमज्ञानस्यैव निवर्तकम् ॥

Knowledge [of Brahma] abolishes nothing but the ignorance [which obscures that Impersonality]. This is a bit of Vedantism pure and simple, and has scant claims to a place amongst popular maxims. It is admitted solely because Raghunātha includes it in his list. His explanation is as follows:- "stillist. ध्यासेऽज्ञानं कारणम् । तस्वज्ञानेन चातर्दापन्यायेन तत्तिवृत्तावस्रेहदीपन्यायेन तदथ्यासोऽपि निवर्तते । न च ज्ञानेनैवोभयनिवृत्तिः कृतो न स्यात् । ज्ञानम-ज्ञानस्वेव निवर्वकमिति न्यायविरोधात् । द्विविधा हि निवृत्तिः । विरोधिना सामग्रीनिवृत्या च। यथा वातादिना दीपनाशी यथा च तेलवर्त्यादिनिवृत्त्या दीपनिवृत्तिः । तत्राधा निवृत्तिरज्ञानस्य द्वितीया कार्यवर्गस्येति बोध्यम्'' ॥

The so-called nyāya is found in Vivaranaprameyasangraha, page 8, line 9, and in Pancapādikā, page 1.

डमरुकमणिन्यायः॥

The इसरुक or इसरु, is a sort of small drum, shaped like an hour-glass, and held in one hand: The मणि is, I suppose, the small piece of wood attached to the string tied round the middle of the drum, which strikes each end alternately as it is shaken in the hand, and thus fulfils a double purpose. The gārudīs, or conjurors, use a drum of this kind; and Apte's dictionary tells us that the Kāpālikas carry one. (For a description of the latter, see Wilson's Religion of the Hindus Vol. i. pages 21 and 264.) The nyāya is found in Syādrādamanjarī, page 84, where in explaining the words "नोत्स्ट्रमन्या-श्रेमपोद्यते च" in Hemacandra's eleventh kārikā, Malliṣeṇa says, "अन्यार्थमिति मध्यवर्ति पदं उमरुकमणिन्यायेनोभयत्रापि सम्बन्धनीयम्." See the nyāya "अपवादेरुस्या वास्यन्ते" and compare also, the स्पटाङोलान्याय on page 35 of Syādrādamanjarī.

तटादर्शिशकुंन्तपोतन्यायः॥

The simile of a young bird which [has got out to sea on a floating log and] is unable to discover the shore. Its application is obvious. It occurs in the second line of verse 19 of Hemacandra's in Syādvādamanjarī, as follows:—"ततस्तादिश्चिः इकुन्तपोतन्यायाच्चदुक्तानि परे श्रयन्तु." Malliseņa explains it thus:—"तटं न पर्यतीति तटाद्शीं यः शकुन्तपोतः पिश्चशावकस्तस्य न्याय उदाहरणम् । तस्माचया किल कथमप्यपारपारावारान्तःपतितः काकादिशकुनिशावको बहि-निर्जिगिमिपया प्रवहणकूपस्तभादेस्तटप्राप्तये मुग्धतयोड्डीनः समन्ताङ्गलेकाणवमेनवावलोकयंस्तटमहर्ष्ट्वेव निर्वेदादावृत्त्य तदेव कूपस्तभादिस्थानमाश्रयते गत्यन्तरामावादेवं तेऽपि कुतीध्याः प्रागुक्तपक्षत्रयेऽपि वस्तुसिद्धिमनासादयन्तस्यदुक्तमेव चतुर्थ भेदाभेदपक्षमनिच्छ्यापि कक्षीकुर्वाणास्वच्छासनमेव प्रतिपद्यन्ताम्."

तत्कतुन्यांयः॥

The principle of meditation on that [viz. Brahman]. Or, one arko meditates on that. This is taken from Brahmasūtra 4. 3. 15, "अप्रतीकालंबनानयतीति यादरायण उभयधाऽदोपातत्कतुश्च". The bhasya on the last term is as follows:- "तत्कत्रश्रोभयथाभाव-स्य समर्थको हेतुईष्टव्यः । यो हि बह्यकतुः स ब्राह्ममैश्वर्यमासीदेदिति श्रिप्यते 'तं यथा यथोपासते तदेव भवति' इति श्वतेः । न तु प्रतीकेषु प्रह्मकतुत्वमित प्रतीकप्रधानःवादुपासनस्य । नन्ववसक्ततुरिप ब्रह्म गच्छतीति श्रूयते यथा पञ्चाप्तिविद्यायां 'स एनान्त्रह्म गमयति । छा प. १०. २] इति । भवत् यत्रै-वसाहत्यवाद उपलभ्यते तद्भावे त्वीत्सगिकेण तत्कतुन्यायेन प्रह्मकत्नामेव तत्त्राप्तिनेतरेपामिति गम्यते ". I subjoin Dr. Thibaut's rendering, with a few additions of my own in parentheses. "The words, 'and the meditation on that,' state the reason for this twofold relation [ciz. of those who meditate on Brahman with qualities, and those who worship by means of symbols or images]. For he whose meditation is fixed on Brahman reaches lordship like that of Brahman, according to the scriptural relation. 'In whatever form they meditate on him, that they become themselves' In the case of symbols, on the other hand, the meditation is not fixed on Brahman, the symbol being the chief element in the meditation.-But scripture says also that persons whose mind is not fixed on Brahman go to it; so in the knowledge [rather. the doctrine (vidya)] of the five fires, 'He leads them to Brahman.'-This may be so where we observe a direct scriptural declaration. We only mean to say that, where there is no such declaration, the general rule is that those only whose purpose is Brahman [i. c. whose mind is fixed on B.] go to it. not any others." This is a noteworthy passage. It practically condemns the use of symbols, or images, in worship, by declaring that the mind of the upasaka is directed to the pratika, and not to Brahman (or Is'vara). The s'ruti, "तं यथा यथोपालते &c," which is quoted also in 3. 4. 52, may mean much more than S'ankara sees in it; for it is an undoubted fact that, in

the present life, the worshipper becomes assimilated to the object of his worship; that the characteristics of that object, as conceived by him, become his own characteristics; and that a man never rises above the moral or spiritual level of that which he worships. This was clearly set before the Jowish nation in the teaching of Psalms CXV and CXXXV, where, with reference to the making and worshipping of images, we read "They that make them shall be like them, every one that trusteth in them" (Revised version).

The magazia, which, in its full form seems to be magazial (as in Anandagiri on the closing part of 4. 3. 15), is constantly quoted in the *Vedāntakalpataruparimala*. It will be found on pages 229 (three times), 230 (line 9), 235 (line 11), 246 (line 6), 478 (line 1), 591 (line 4 from bottom), 669 (line 10), and 730 (lines 9 and 15). Also *Pancadas'ī* ix. 145.

तत्प्रख्यन्यायः ॥

The principle that there is another scriptural passage declaratory of it (namely, of the secondary matter connected with a sacrifice, such as the deity to whom it is offered, the materials to be used, &c). The nyāya represents Jaimini's sūtra 1. 4. 4 (तरमध्यं चान्यसाखम्), and is one of the four means by which Mimāṃsakas prove that an injunction comes under the head of नामध्य ('name'), and is not a गुणांतिध ('an injunction relating to the accessories of the sacrifice,' provision being made for them in other scriptural passages). The three other tests are styled मत्त्रधेलक्षणा ('possessive indication') वाक्यभेद ('split of the sentence' caused by the inclusion of two or more distinct topics), and तह्मपदेशन्याय (which see below).

The following extracts from the Arthasangraha, with Dr Thibaut's renderings, illustrate the nyāya.

"कर्मस्वरूपमात्रवोधको विधिरूपत्तिविधिः। यथाप्तिहोत्रं जुहोतीति।...नजु

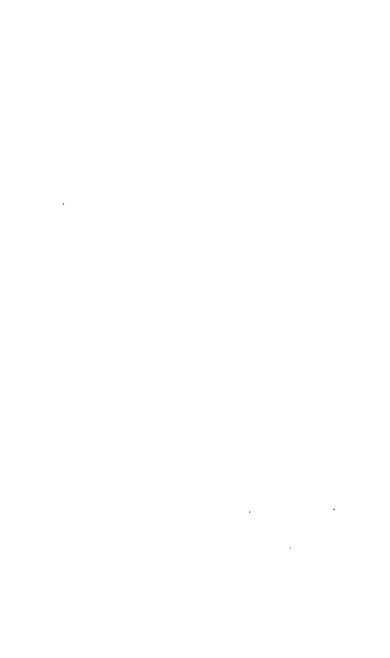
चागल हे रूपे द्रप्यं देवता च । तथा च रूपाश्रवणेऽप्रिहोत्रं जुहोतीति कथ्मुत्पत्ति-विधिः। सप्तिहोज्ञद्यस्य तु तत्त्रप्रयन्यायेन नामधेयस्यादिति चेत्र । रूपाश्रवणेऽ-ष्यस्तोत्पत्तिविधित्वात् । अन्यथा रूपश्रवणाद्द्या जुहोतीत्ययमेयोत्पत्तिविधिः स्यात् । तथा चाप्तिहोत्रं जुहोतीति वाश्यमनर्थकं स्यात् ॥ (Page 4)

"That injunction which merely indicates the general nature of some action is called 'originative injunction,' as, for instance, the passage 'He is to offer the Agnihotra oblation.' But it may be objected, the two forms (aspects) of a sacrifice are the material (offered) and the divinity (to whom the material is offered). How then can the passage 'He is to offer the Agnihotra-oblation,' in which neither of these two forms is mentioned, be considered an originative injunction, the word Agnihotra (which seemingly indicates the divinity of the sacrifice, viz. Agni) being merely a name (and not indicating the divinity) according to the principle of (the existence of another scriptural passage) declaratory of it. To this objection we reply:-The passage is an originative injunction although neither of the two forms of the sacrifice is mentioned in it. Otherwise the passage 'He is to perform the oblation by means of sour milk' would have to be considered as the originative injunction (of the Agnihotra) as it contains a statement of one of the two forms (viz. the material), and then the passage 'He is to offer the Agnihotra' would be purposeless." (Page 7).

Again on page 20 of the same:-

"एवं च प्रयाजेषु समिदादिदेवतानां समिधः 'सिमधो अप्त आज्यस्य ब्यन्तु' इसादिमञ्जवर्णेभ्यः प्राप्तत्वात् । सिमधो यजतीत्यादिषु सिमदादिशब्दास्तव्यत्य-शास्त्रात्कर्मनामधेयाः" ॥

"In the same manner the pieces of firewood called samidh and other things are established as the divinities of the Prayāja oblations by means of the Mantras 'the samidhs may partake of the butter &c.,' and therefore the words 'samidh' &c which occur in the injunctions 'He sacrifices the samidh &c.' are to



offerings together with the offerings themselves." Regarding the dangerature he says:—"Tadādi signifies the first part of that; the Tadanta signifies the last part of that. These are Bahuvrihi compounds, and therefore signify that of which the first part is taken, and that of which the last part is taken. When forward transference is to be made, the Tadādi is taken and when backward transference is to be made, the Tadanta is taken. The following illustration will explain this. When the Anuyāja-offerings are to be transferred in point of time, the Sūktavāka and the Shanyuvāka which follow it, are to be transferred along with it, because the Anuyāja is the first part. Again, when Prayāja-offerings are to be transferred in point of time, the Āghāra and the Sāmidheni which precede it, are to be transferred along with it, because the Prayāja is the last part."

तदागमे हि तहृश्यत इति न्यायः ॥

The law that a certain thing is seen to appear when a certain other thing appears [thus establishing a connection between them]. Raghunāthavarman expounds it thus:— "जाप्रदादों बुद्धों सत्यां दुःखादयो दृश्यन्ते सुपुस्यादौ तिन्नवृत्तो नोपलभ्यन्त इति तद्मां एव नात्मधर्माः सुपुसावप्युपल्यिप्रसंगादित्यत्र तदागमे हि तदृश्यत इति न्यायोऽवतरित । दृश्यते हि तेलाद्गुद्धृतस्पर्शतेजोऽवयवागमे सन्तापोपल्यिरित तद्धमें एव न तेलादिधमं इति." I have met with it in the following passage of the Tantravārtika (page 348), and quote Prof. Gangānāth Jhā's translation of it:—

"तथा क्रमवतोर्निसं प्रकृतिप्रस्ययांद्रायोः। प्रस्ययश्चतिवेद्यायां भावनात्मावगम्यते॥

न केवलमेतावेवान्वयव्यतिरेको यो परस्परपरित्यागेन लक्ष्येते तस्तिन्नेव हि पदे तदागमे हि तहुश्यत इत्यनेन न्यायेन विवेकोऽवधार्यते".

"The Root and the Affix are always found to appear in a definite order of sequence; and, as a matter of fact, we find

This nyāya, as pointed out under त्रस्यस्थाय, is one of the proofs applied in the Mīmāṃsā in support of the नामधेय division of the Veda, and Laugākṣibhāskara (on page 20) explains it thus:—

"इयेनेनाभिचरन्यजेतेत्यत्र इयेनशब्दस्य कर्भनामधेयत्वं तक्ष्मपदेशात् । तेन व्यपदेशादुपमानात्तद्व्यधानुपपत्तिरिति यावत् ।...यदा तु इयेनसंज्ञको यागो विधीयते तदार्थवादेन इयेनोपमानेन तस्य स्तुतिः कर्तुं शक्यत इति इयेनशब्दः कर्मनामधेयं तब्यपदेशादिति" ॥

In this passage, and in a similarly worded one in Apadevī, इपमान is given as the equivalent of इयपदेश, whilst Kumārila employs सारश्य. The dictionaries, however, are silent as to any such sense of the word. In his translation Dr. Thibaut renders it "comparison."

तप्तं तप्तेन संवध्यते॥

Hot goes with hot. Like loves like. This is found in the following passage of Bhāmatī 3. 3. 25 (page 620):—"न च सिंतिधानमपि संबन्धकारणम्। अयमेति भुन्नो राज्ञः पुरुषोऽपसार्यतामित्तवत्र राज्ञ् इत्यस्य पुत्रपुरुपपदसिंतिधानाविशेपान्मा मृद्वितिगमना। तस्मादाकांक्षा निश्चय-हेतुर्वक्तव्या।.....सत्यि सिंतिधाने आकांक्षाभावाद्संबन्धः। तथा चामाणकः। तसं तक्षेन संबध्यत इति। तथा चाकांक्षितमपि न यावत्सित्तिधाप्यते तावत्त संबध्यते।।" Mr. M. R. Telang has given me another excellent example in Vikramorvas'i ii. 16:—"साधारणोऽयमुभयोः प्रणयः स्तरस्य तक्षेन तक्षमयसा घटनाय योग्यम्." Compare, too, "रतं रत्नेन सङ्ग्छते" of Mṛicchakaṭika; (page 40). It might be used as the equivalent of "Birds of a feather flock together"?

तष्ठायःपीताम्बुवत् ॥

The simile of [a drop of] water consumed by hot iron [when thrown upon it]. Rāmtīrtha employs it when expounding the words "न तस्य प्राणा उत्कामन्ति" in the last section of the Vedāntasāra. He says:—

carita (Bombay edn. 1892) page 132, line 11, on which, the translators, Cowell and Thomas, remark, "To carry a straw in the mouth was a sign of surrender; compare Acworth's Marāthā Ballads, page 43:—

'And' twixt the teeth a straw is fit For curs who arm but to submit."

These two lines are deduced from the three words " ध्यावें तांडांत वण " of the original.

Merutunga refers to this custom again on page 300:—"नाधो नः परमधेनेन वदनन्यस्तेन संरक्षितः । पृथ्वीराजनराधिपादिति तृणं तत्पत्तने पूज्यते." "Grass is now worshipped in Paramardin's city, because, when taken in the mouth, it preserved our lord Paramardin from Prithvīrāja, the king of men." (Tawney's translation, page 189).

The late Colonel Meadows Taylor, who was so thoroughly acquainted with Indian life, put the following into the mouth of one of his characters in Sectā (chapter zlvii):—" We have a good many prisoners, for I could not kill the wretches who had put grass in their mouths and were crying for quarter."

तैलकलुपितशालिवीजादङ्करानुदयनियमः॥

The certainty of the non-appearance of shoots from grains of rice spoilt by [contact with] oil. It occurs in Vedānta-kalpataru, page 545, line, 17:—" क्रियाभोगशक्तयोः सत्योरिष तस्रति-वन्धात्कार्यानुद्यः संभवति तेलकलुषितशालिबीजादङ्कुरानुद्यनियमवत्". In S'ānkarabkāṣya 2 3 31, we read:—"यथा लोके पुंत्त्वादीनि बीजात्मना विद्यमानान्येव वाल्यादिष्वनुपलभ्यमानान्यविद्यमानवद्भिप्रेयमाणानि योज्यादिष्वाविर्मयन्ति नाविद्यमानान्युत्यद्यन्ते पण्टादीनामपि तदुत्वत्तिप्रसङ्गात्." Of the आदि in पण्टादीनाम् Anandagiri says:—"तेलकलुपितवीजादि-प्रहार्यमादिपदम्." See also Nyāṇamakaranda, page 60. Compare the मृषिकमक्षितवीजादाव्दूद्वरादिजननप्रार्थना, in Second Handful.

दग्धवीजन्यायः॥

The simile of the burnt seed. An illustration of that which has for ever ceased to be an operative cause. It appears in a verse of Syādrādamanjarī, page 208:—

दम्धे बीजे यथात्मन्तं प्राहुभैवति नांकुरः । कर्मवीजे तथा दम्धे न रोहति भवांकुरः ॥

The following is from the Prabandhacintamani, page 200:— राजप्रतिप्रहरूपानां ब्राह्मणानां युशिष्ठिर । द्रारमामित्र यीजानां प्रार्जन्म न विद्यते ॥

Morutunga ascribes it to a Purāņa. Vijnāna Bhiksu quotes from some Smriti another of a like kind, under Fogurārtika ii. 3:—

> वीजान्यम्युपद्रम्पानि न रोहत्ति यथा पुनः । ज्ञानदुर्भम्यथा हेर्द्रानीमा सम्मणते पुनः ॥

Seg also a verso ascribed to a Chārvāka in Probothacandros depa page 25.

दत्तमेकघा महस्रगुणगुपळभ्यते ॥

That a kick is given ones in received back a thousand times. This is found in Merutunga's work, page 266, and I append Mr Tiwney's rendering.--"अन्न वीस्त्रचलस्यागुण्येक्ते प्रतिविधि प्रस्थिति कुल कुली एक सहस्यागुण्यक्य का इति एक श्रीनेजापालन जनसम्कृते एक "

To a whom Variabacada's life was approaching its termination, Topiquia, who was on his way to a holy place, in according according provide that what is given once is received back a handralization times give him the ments of his last hirth." Though the abstraction is fable, the principle is true "Give, and a street of given one year, good measure, pressed down, and make together, and running over, shall men give into any bounds. Among the Tark store is the saying "Who gives has some one and a Morrapole 157.

दत्तणीधमणी इव स्वप्।।

To sleep like a debtor whose debt has been paid. To sleep like n top! It occurs in Hemacandra's Paris'istaparvan, ii. 563:— ' इति सुपाया दोःशील्यामपीचन्तां विहाय सः । सुप्वाप दत्तर्ण इवाधमर्णस्तत्र निर्भरम्."

दधित्रपुर्स प्रत्यक्षो ज्वरः॥

Curds and cucumber are fever personified! That is, they cause fever. This is found in Mahābhāṣya 1. 1. 59 (vārtika 6), and 6. 1. 32 (vārt 6), as follows:—"अन्तरेणापि निमित्तराब्दं निमित्तायों गम्यते। तथ्या। दिधित्रपुसं प्रत्यक्षो ज्वरः। ज्वरनिमित्तमिति गम्यते। नहुकोद्कं पादरोगः। पादरोगनिमित्तमिति गम्यते। आयुर्धृतम्। आयुपो निमित्तमिति गम्यते"॥ This closely resembles Raghunātha's दिधिपयसी प्रत्यक्षो ज्वरः which I have not yet met with anywhere. See आयुर्धृतं and टाइन्डं जीवनम् in Second Handful.

दवदाहस्य वेत्रवीजविनाशकत्वं रूपान्तरजनकत्वं च ॥

The forest-fire which destroys the seeds of the Ratan is also [by that means] the promoter of the growth of another form [namely, the plantain]. This is found in Citsukhī i. 15, as follows:—"यथा च द्वदाहस्य वेत्रवीजिवनाशक्तं रूपान्तरजनकृतं च तथा दोपाणामपि यथार्थज्ञानप्रतियन्धकृत्वमयथार्थज्ञानजनकृतं च किं न स्यात्." The same idea, with the express mention of the plantain tree, is found under i. 14, and also in the following passage of the Nyāyavārtikatātparyatīkā page 57:—"दृष्टं च दृष्टानामपि कारणानामोत्सिगिककार्यप्रतियन्थेन कार्यान्तरोत्पादकृत्वम् । तथथा वेत्रवीजानां दावाशिद्यथानां कदलीप्रकाण्डजनकृतं भस्मकदृष्टस्य चाद्यस्य तेजसो यहुत्तराज्ञपानपात्रकृत्वम्." The same passage is found in Bhāmatī page 18, line 7; and, one of the same nature, in Sikhāmanī, page 134, line 8; whilst, in Sarvārthasiddhi ii. 46 (page 207), Venkaṭa says "द्रथ्येत्रयीजस्य रम्भांकरारम्भकृतं दृश्येत्रयीजस्य रम्भांकरारम्भकृतं दृश्येत्रयीच्येत्रयीजस्य रम्भांकरारम्भकृतं दृश्येत्रयीजस्य रम्भांकरारम्भकृतं दृश्येत्रयीच्येत्रयीजस्य रम्भांकरारम्भकृतं दृश्येत्य त्राच्येत्रयीच्येत्रयीच्येत्रयीजस्य रम्भांकरारम्भकृतं दृश्येत्रयोजस्य रम्भांकरारम्भकृतं दृश्येत्रयान्यात्रयोजस्य रम्भांकरारम्भकृत्व दृश्येत्रयान्यात्रयान्ययोजस्य रम्भांकरारम्भकृत्य दृश्येत्रयान्यात्रवान्य रम्भांकरारम्भकृतं दृश्येत्रयोजस्य रम्भांकरारम्भकृतं दृश्येत्रयान्य त्राच्येत्रयोजस्य रम्भांकरारम्भकृत्य रम्भांकरारम्भकृत्य दृश्येत्रयान्यान्य रम्भांकरारम्भकृत्व दृश्येत्रयान्यान्यान्य राम्भकृत्य दृश्येत्रयान्यान्य राम्भकृत्य दृश्येत्रयान्यान्य रम्भांकरारम्भकृत्य रम्भांकर्यान्य राम्भांकर्य रम्भांकर्य रम्भ

दूरस्थवनस्पतिन्यायः॥

The illustration of distant trees [i. c. of two trees standing apart, but which, owing to their distance from the spectator, seem to be one]. It is contained in the Laukikanyāyaratnā-kara (IO MS. 582, page 219 a), but not in the smaller work. Its author most probably derived it from Citsukhā, where the following passage is found at the beginning of the second chapter:—" ननु क्षीरनीरयोविद्यमानमेदयोरिप स्वरूपप्रहणे भेदप्रहो न दश्यत इति चेन्मेवं तत्र समानाभिहारलक्षणदोपप्रतिबन्धादेव तदप्रहोपपत्तेः । एतेन दूरस्थवनस्थारिप भेदप्रहप्रसंगः प्रसुक्तः "॥ The Muni then quotes Sānkhyakārikā vii. "अतिदूरात् &c."; and the same kārikā, with a somewhat similar context, is cited in the Pūrņaprajna section of sarvadars'anasangraha. The simile of the two trees is met with in the much older work Sankṣcpas'ārīraka (i. 44), namely:—" दूरस्थानेनु वनस्पतिवस्तुनोस्तदेवे न दृष्टिविषयोऽवयाते च ते नः"॥ We have it again in the Pancapādikā (page 7, line 13).

It is interesting to compare with Is'varakṛiṣṇa's causes of anupalabdhi those assigned by Patanjali in Mahābhāṣŋa 4. 1. 3 (vol. ii. page 197). He says:—"पह्भिः प्रकारेः सतां भावानामनुपल्धिक्रभवस्यतिसंनिकपाद्तिविष्ठकपान्मूर्त्वन्तरव्यवधानात्तमसावृत्तवादिन्द्रियदार्वस्थाद्वस्त्रमादादिति."

देवदत्तशौर्यन्यायः॥

The figure of Devadatta's bravery. Equivalent to Horace's "Colum non animum mutant, qui trans mare currunt." The illustration is used by S'ankara in his bhāsya on Brahma-sūtra 3. 3. 10:—"एकस्यामि शाखायां श्रुता गुणाः श्रुता एव सर्वत्र भवन्ति गुणवती भेदाभावात् । न हि देवदत्तः शायीदिगुणत्वेन स्वदेशे प्रसिद्धी देशान्तरं गतन्तदेशेर विभावितशोषीदिगुणोऽप्यतद्वणो भवति । यथा च तत्र परिचयविशे-पादेशान्तरेऽपि देवदत्तगुणा विभाव्यन्ते" ॥ The देवदत्तशौर्यनिद्दीन is mentioned again in the bhāsya on the next sūtra. Compare with this the following from Tantravārtila, 3. 6. 41 (page 1108):—"यथेष देवदत्तस्य स्थानोषवेशनगमनशयनाद्यवस्थानेदेऽपि देवदत्तस्व

नापैति &c." See, also, Slokavārtika, page 780; and compare the following from Mahābhāṣya 1. 1. 1 (vārt. 13):—"ननु च भो अभेदका अपि गुणा इत्यन्ते । तद्यथा । देवदत्तो मुण्ड्यपि जट्यपि शिल्यपि स्वामाल्यां न जहाति." Commenting on this, Kaiyaṭa says:—"मुण्डेन हि कृते चौर्ये कुंतलिस्वायस्थायामपि चौरोऽयमिति ज्यपदिश्यते."

देवदत्तहन्तृहतन्यायः॥

The illustration of the slaying of the murderer of Devadatta. The point is that the death of the murderer does not bring his victim to life again. It is applied by Raghunātha as follows:— "नन्वज्ञानवाधके ज्ञाने विनष्टे पुनरज्ञानोदयेन वन्धप्रसङ्ग इति शंकायां देवदत्त-हन्द्रस्तन्यायावतारः । यथा देवदत्तहन्तिर हतेऽपि न देवदत्तस्य जीवनं तथा प्रकृतेऽपि." He probably took it from Nāgojībhaṭṭa's comment on paribhāṣā LXIV [उपसंजनिष्यमाणनिमित्तः &c., which see above] where it reads thus:—"अत्र देवदत्तस्य हन्तिर हते देवदत्तस्योन्मज्ञनं नेति न्यायस्य विषय एव नास्ति । हते देवदत्तस्य हन्तिर हते देवदत्तस्य ग्रायस्य विषय एव नास्ति । हते देवदत्तस्य ज्ञानं न । देवदत्तहननोय-तस्य तु हनने भवसेवोन्मज्ञनम्"॥ Nāgojī, on the other hand, derived it from the Mahābhāṣya, where (in 1. 1. 57, vārtika 4) it appears as "न हान्यस्यासिद्धत्वादन्यस्य प्रादुर्भावो भवति । न हि देवदत्तस्य हन्तिर हते देवदत्तस्य प्रादुर्भावो भवति । त हि देवदत्तस्य हन्तिर हते देवदत्तस्य प्रादुर्भावो भवति." So, too, in 6. 1. 86 (vārt. 3). It is quoted in the consolidated form in Pradāpoddyota 1. 1. 5 (page 213).

धारावाहिकबुद्धिः॥

A persistent state of cognition. This is Mr. Arthur Venis' rendering of the expression as it occurs in Vedāntaparibhāṣā (The Paṇḍit, vol. iv., page 105), and he elucidates it in a footnote as follows:—"It may be described as a series of states throughout which the same object is presented in consciousness. Each state of consciousness lasts only for a moment, a kshana or unit of appreciable time, and perishes. A second state then succeeds and is lost, and so on." We find the expression (in the plural) in the Prakaranapancikā, page 127, and as आसवाहरूजानानि on page 40; whilst, on page 56, the author

न च सर्वत्र तुल्यत्वं स्यात्प्रयोजककर्मणाम् ॥

Acts which impel others to action are not always of the same kind. This is the first line of a verse in Kumārila's S'loka-vārtika (page 710), the context of which is as follows:—

"न च सर्षत्र नुल्यत्वं स्वात्प्रयोजककर्मणाम् । चलनेन ग्रासिं योदा प्रयुंक्ते छेदनं प्रति ॥ सेनापतिस्तु वाचेव भृत्यानां विनियोजकः । राजा सितिधिमाग्रेण विनियुद्धेः कदाचन"॥ A remark of S'ankarāchārya's in his comment on Mundaka-Upanishad 3. 1. 1, illustrates this. He says:—" स स्वनश्रतन्योऽ-भिचाकशीति पश्यत्येव केवलम् । दर्शनमात्रेण हि तस्य प्रेरियतृत्वं राजवतः"

नडुलोदकं पादरोगः॥

Water in a bed of reeds is disease of the feet. That is, it causes disease in the feet. See under द्धित्रपुसं प्रत्यक्षो उत्तरः।

नर्तकस्यायः ॥

The simile of a dancer. One dancer gives pleasure to many spectators, just as one lamp gives light to many persons. It occurs in Jaiminiyanyāyamālāvistara 11. 1. 10 as follows:—

"प्रत्यक्षिकार्याण्यक्षानि तन्त्रेणोताक्षिनो यतः । एकैकस्योपकारत्वं तस्माद्यत्यक्षयनुष्टितिः ॥ विधानवदनुष्टानं सकृदेवोपकारकम् । तदेशकालकर्षृणामेकत्वान्नर्तकादिवत्" ॥

The last pāda is thus explained:—" यथा बहूनां पुरतो नृत्यन्नर्तकः सर्वेषां सुखं युगपन्निर्वर्तेयति तद्वत्"।

Of the same kind, apparently, is the following expression of the Nyāyavārtika i. 10 (page 70):—"कृतसंकेतानां गृद्धानामेक-स्मिन्नर्तकिन्नेश्वसेषे युगपदनेकप्रत्ययवत्", which is reproduced in the Nyāyavārtikatātparyaṭīkā, page 354 (line 9 from bottom) in these words:—" उक्तमेतद् यथा नर्तकीश्रूलताभक्षे एकस्मिन्यहूनां प्रतिस्थानमिति."

निस प्रोतोष्ट्रन्यायः॥

The simile of a camel with a rope fastened in its nostrils. It is found in verse 78 of Tattramuktāvali:—

"माया यस्य वशं गता बलवती त्रैलोक्यसंमोहिनी विज्ञेयः प्रभुरीश्वरः स भगवानानन्दसच्चिद्धनः । यस्तस्या वशमागतः खलु नित प्रोतोष्ट्रकल्पः सदा ज्ञातस्यः स हि जीव इत्थमनयोरस्त्येव भेदो महान् "॥

"He under whose control is that mighty illusion which deceives the three worlds, He is to be recognized as the Supreme Lord, the adorable, essentially thought, existence, and joy; but he who is himself always under her control, like a camel drawn by a string through his nostrils, is to be recognized as the individual soul,—vast indeed is the difference between the two." The translation is Prof. Cowell's. The dictionaries give references to three works where the figure is used, but always as नस्योत, and, either in text or comment, applied to a bullock, not to a camel. The passages will be found in Tait. Samhitā 2.1.
1.2, Vanaparva xxx. 26, and Bhāgavata Purāṇa 6.3. 12. The second one reads thus:—"ईश्वरस्य बरो विदेशान्येपां नामनः प्रशः । मणिः सब इव प्रोतो नस्योत इव गोवपः" ॥

Compare, too, Magha xii. 10, with its description of a vain attempt to load a pack-bullock though held by its nose-cond (नस्त).

न हि करकंकणदर्शनायादर्शापेक्षा ॥

One does not need a looking-glass in order to look at a bracelet on the wrist. The nearest approach to this that I have met with is in the Karpāramanjarā, page 17, line 2:—"अहवा एरपर्वक्रण विं दण्योग पेक्सीआदि," which is, in Sanskrit, "अधवा एस्स्वेक्ण विं दण्योग एक्स्ते."

न हि काकिन्यां नष्टायां तदन्वेपणं कार्पापणेन कियते॥

If a man has lost a courie he does not spend a kārshāpaņa in the search for it. That would be like expending a sovereign in order to recover a farthing! It occurs in the following portion of S'abara's bhāshya 4. 3. 39:—" न हि कपाले नप्टे तदन्वेपणायाँ इष्टिर्युक्त । न हि काकिन्यां नप्टायां तदन्वेपणं कार्यापणेन कियते"॥

न हि क्वचिदश्रवणमन्यत्र श्रुतं निवारियतुमुत्सहते ॥

A thing's not being heard in one place does not get rid of the fact of its being heard elsewhere. This is applied by S'ankara in Brahmasūtrabhāṣya 2. 4. 1 (page 681) as follows:—"नतु केपुचित्पदेशेषु न माणानामुत्पत्तिः श्रूयत इत्युक्तं तदयुक्तं प्रदेशान्तरेषु श्रवणात् । न हि कचिदश्रवणमन्यत्र श्रुतं निवारियतुमुत्सहते." It is quoted as a nyāya in Vaiyāsikanyāyamālā 2. 3. 2 (sūtra 8). Compare with it S'lokarārtika iv. 161:—"न कचि-त्संकरामावात्सवेत्रेव निवतेते । कचिश्च संकरं दृष्ट्या संकरोऽन्यत्र कल्प्यते," and see Dr. Gangānāth Jhā's rendering of that and the previous verse.

Compare too a saying of Vācaspatimis'ra's on Yogabhāṣya ii. 22:—"न हि रूपमन्धेन न दश्यत इति चक्षुप्मतापि दश्यमानमभावप्राप्तं भवति."

न हि गोधा सर्पन्ती सर्पणादहिर्भवति ॥

An Iguana creeping along does not on that account become a snake. This is found in Mahābhāṣya 1. 1. 23 (4) as follows:— "न सक्वप्यन्यस्प्रकृतमनुवर्तनाद्ग्यद्भवति न हि गोधा सर्पन्ती सर्पणादहिर्भवति । … यद्प्युस्यते न सक्वन्यस्प्रकृतमनुवर्तनाद्ग्यद्भवति न हि गोधा सर्पन्ती सर्पणादहिर्भवति भवेद्भव्येष्वेतदेवं स्थात् । शब्दस्तु खल्ल येन येन विशेषेणा-भिसंबध्यते तस्य तस्य विशेषको भवति." The same passage reappears in 1. 3. 12 (5), and in 6. 1. 50.

न हि ग्रामस्थः कदा ग्रामं प्राप्नुयामित्यरण्यस्थ इवाशास्ते॥

A man who is already in a village does not express a longing to get there, such as a man might who was out in the jungle! This is found in, Brihadāranyakabhāsya 1. 3. 28, page 87:— "न हि प्राणात्मन्युत्पन्नात्माभिमानस्य तत्यात्याशंसनं सम्भवति। न हि प्रामस्यः कदा प्रामं प्रामुयामित्यरणस्य इवाशास्ते। असंनिकृष्टविषये द्यनात्मन्याशंसनं न तत्स्वात्मनि सम्भवति."

न हि त्रिपुत्रो द्विपुत्र इति कथ्यते ॥

A man who has three sons could not be designated as a man with two sons. Therefore, if an order were given to bring the father of two sons, it would not do to bring one who had three! This nyāya of Raghunāthavarman's, taken from the Kās'ikāvritti (with the substitution of कथ्यते for झ्यु-दिश्यते), is based on the words "न हि ट्रिपुत्र आनीयतामित्युक्ते त्रिपुत्र आनीयते," which form part of Patanjali's comment on Panini's sūtra 6. 4. 96 (छादेवेंऽद्यपसर्गस्य). The meaning of that sūtra is that when the affix & (i. c. the krit-affix &) follows, the root (technically described as द्वादि) is shortened to द्वद when there are not two upasargas. So we say प्रस्टद, and दन्तरसद; but सम्प्रदाद because there are two upasargas. But would the root vowel be shortened if there were more than two upasargas? No; for we say समुपाभिच्छाद. Yet the sutra seems to make no provision for this. Patanjali comments on it as follows:-"भद्दिमभृत्युपसर्गरयेति वक्तव्यम् । इहापि यथा स्वात् । समुपाभिच्छाद इति । सत्तिहिं वत्तन्यम् । न वत्तन्यम् । यत्र त्रिप्रसृतयः सन्ति द्वावपि तत्र स्तस्त-ष्रामपसर्गसेखेव सिद्धम् । न वा एप लोके सम्प्रत्यवः । न हि हिपुत्र आनीयता-मिलुक्ते त्रिष्ट्रत्र आनीयते । तस्माद्द्विप्रभृत्युपसर्गस्येति वक्तस्यम्" ॥

Patanjali was fond of this kind of illustration. The following one is employed again and again in various parts of the bhasya, and always in connection with the pariblaga निवयुक्त-सन्यस्टराधिकरणे तथा एथंगति:। It reads thus:—"अहासपमानवेख्ये

मालगसद्द आनीयते नासी लोष्टमानीय कृती भवति." It occurs in 3. 1. 12 (vart. 4); 3. 3. 19; 6. 1. 45; 6. 1. 71 (vart. 7); 6. 1. 135 (vart. 12); 6. 3. 34 (vart. 7); 7. 1. 37 (vart. 7). The words आमलगमान्य appear also in 2. 2. 6. The paribhasa just quoted is rendered by Prof. Kielhorn thus:—"(An expression) formed by the addition of the negative नञ् or (of the particle of comparison) इच (to some word or other) denotes something which is different from and yet similar to (what is denoted by the latter), because it is so that (such expressions) are (generally) understood (in ordinary life)." With the paribhasa, Nāgojī has also taken the illustration. In Kaiyata's comment on a portion of the bhasya under sûtra 1. 1. 37 we find the expression "न हि बियुबी हियुबबयपदेशं लभते."

न हि नारिकेलद्वीपवासिनोऽप्रसिद्धगोश्रवणात्ककुदा-दिमदर्थप्रतिपत्तिभवति ॥

From hearing the unfamiliar word 'cow', an inhabitant of Cocoanut Island would gain no perception of an object possessed of a hump &c. This sentence is found in the Nyāyavārtika on sūtra 3: 1. 67. Again, in Pras'astapāda's Vais'esikubhāṣya, page 182, we read:—"अनुमानविषयेऽपि नारिकेल्द्वीपवासिनः सास्तामात्रदर्शनास्को न खल्वयं प्राणी स्वादित्यनध्यवसायो भवति." The commentator, S'rīdhara, remarks on this:—"नारिकेल्द्वीपे गवाम-भावात्त्रत्यो लोकोऽप्रसिद्धगोजातीयः"

With some hesitation I have admitted the above into my collection of 'inferences from familiar instances,' on account of the reference to the unfamiliar Cocoanut Island, and its cow-less condition! The following passage from Professor Beal's translation of Hiuen Thsang's work (Vol. ii. page 252) is suppossed to refer to this island:—"The people of this island are small of stature, about three feet high; their bodies are those of men, but they have the beaks of birds; they grow no grain, but live only

on cocoanuts." The editor and translator of Itsing's Record thinks that the island in question is one described by that pilgrim as lying to the north of Sumatra, and therefore probably one of the Nicobar group. See page xxxviii of that work.

Jayanta Bhaṭṭa refers more than once to the ignorance of these islanders. See Nyāyamanjarī page 118, line 5; page 121, line 23; and page 391. Also Tātparyaṭikā, p. 66. In Sarvārthasiddhi, page 561, amongst strange things found in ordinary life. Venkaṭanāth includes "नारिकेस्ट्रीपवासिनामपकालेनेव देहधारणम्." It is interesting to note that, according to Pras'astapāda (page 267, line 6), the people of south India were at that time as unacquainted with the camel as those islanders were with the cow! Srīdhara says:—"इट्रो दाक्षिणात्यस्यात्यन्तान्तुभृताकारत्वादा-धर्यभूतोऽर्थः"॥

न हि पन्नां पलायितुं पारयमाणो जानुभ्यां रहितुमहिति॥

It is not likely that a man who could flee on his feet would crawl on his knees. This is a part of S'ankara's argument on Brahmasūtra 3. 1. 10:—"तसात्कमेंव शिलोपलक्षितमनुशयभृतं योन्यापता कारणिमित कार्णाजिनेमेतम् । न हि कमेणि संभवति शीलायोन्यापत्तिग्रेका। न हि पद्मां पलायिनुं पारयमाणो जानुभ्यां रहिनुमहेतीति." "It is, therefore, the opinion of Kārsnājini that the remainder of works only—which is connoted by the term 'conduct'—is the cause of the soul's entering on new births. For as work may be the cause of new births, it is not proper to assume that conduct is the cause. If a man is able to run away by means of his feet he will surely not creep on his knees." This is Dr. Thibaut's rendering.

न हि पृतं स्याद्गोक्षीरं श्वहतो धृतम्॥

Even cow's mills would cover to be pure of placet in a vessel made of dorskin. This nyāya of Raghunātha's is found in the following passage of Jalmanāyanyāyamālālvist ara, 1. 3. 4:—

"शाक्योक्ताहिंसनं धर्मों न वा धर्मः श्रुतत्वतः। न धर्मों न हि पूर्तं स्याद्गोक्षीरं श्रदतौ एतम्॥

ब्रह्मचर्यमहिंसां चापरिग्रहं च सत्यं च यक्षेन रक्षेदिति श्रुतावहिंसादिर्धर्मत्वेनोक्तः । स एव धर्मः शाक्येनाप्युक्तः । तस्माच्छाक्यस्मृतिर्धर्मे प्रमाणामिति चेत् । न । स्वरूपेण धर्मस्यापि गोक्षीरन्यायेन शाक्यसंवन्धे सत्यधर्मत्वप्रसङ्गात् । तदीय-प्रमथेनाहिंसादिर्नावगन्तव्यः । तस्मान्न सा स्मृतिर्धर्मे प्रमाणम्" ॥

Mūdhava, no doubt, took it from Kumūrila's vārtika on sūtra 7 of the same adhikarana, where he speaks of the moral teaching of S'akyas and others as "श्वद्यतिनिक्षिप्तक्षीरवद्वपयोग्यविसं-भणीयं च." The simile in this form is found, too, in Yāmunācārya's Agamaprāmānya, page 11 line 8, in a context of the same import. Colebrooke's excellent summary of the teaching of this part of the Mimāmsādars'ana, given in his Essays (i. 337), may be usefully quoted here :- "Besides the evidence of precept from an extant revelation or recorded hearing (s'ruti) of it, another source of evidence is founded on the recollections (smriti) of ancient sages. They possess authority as grounded on the Veda, being composed by holy personages conversant with its contents...The S'ākyas (or Bauddhas) and Jainas (or Arhatas), as Kumārila acknowledges, are considered to be Kshatriyas. It is not to be concluded, he says, that their recollections were founded upon a Veda which is now lost. can be no inference of a foundation in revelation for unauthentic recollections of persons who deny its authenticity. Even when they do concur with it, as recommending charitable gifts and enjoining veracity, chastity, and innocence, the books of the S'akyas are of no authority for the virtues which they inculcate. Duties are not taken from them: the association would suggest a surmise of vice, tainting what else is virtuous." natha uses the nyaya as a warning to a guru to be careful in the selection of his disciples; for असत्पात्रे सदुपदेशोऽप्यपवित्रतां यातिः On this point see Vishnu-smriti xxix. 9, and Manu ii. 114.

न हि भिधुको भिधुकान्तरं याचितुमईति सत्यन्यस्मि-न्नभिधुके ॥

A beggar ought not to ask alms of another beggar, so long as there is any one [to beg from] who is not a beggar! The saying appears in this form in S'āstradīpikā 8.3.5: but S'abara, in the same adhikaraṇa (sūtra II), puts it thus:—"न च भिष्ठका भिष्ठकाराकांक्षान्त सक्यासम्प्रकासम्बद्धान्त्रे अं." See, also, the Nyā-yamālāvistara on the same portion. The following, from Ivanhoe (Chap. xi), runs parallel with the nyāya:—"He is too like ourselves for us to make booty of him, since dogs should not worry dogs where wolves and foxes are to be found."

न हि भूमावम्भोरुहं सदिति दुष्टाक्षस्यापि नभिस तदवभासते॥

Not even to a man whose sight is defective does a lotus on the ground appear to be in the sky! It appears in Citsukhi i. 17 (Pandit, vol. iv, page 594):—"न च देशान्तरे संखाद्यायखाच स्वातियाध्योरन्यथाप्युपपितः। अन्यत्र सत्ताया इह प्रतीत्यदेनुत्वात्। न हि भूमायम्मोरहं सदिति दुष्टाक्षस्यापि नमसि तद्यभासते."

न हि यद्देवदत्तस्य युध्यमानस्य स्थानमवगतं तदेव भुज्ञानस्यापि भवति॥

The position occupied by Devadathe when eating is not that which he occupies when fighting! The force of this direction is best seen from the directionalism in Tantravärtika, p. 575:—

"ग्वावेशि हि गव्हस्य शक्तिभेदः प्रयोजने । तत्र कार्यान्तरस्थानं न स्थाव्यार्यान्तरेष्यपि ॥ न गर्व्हेशकेन यश्चित्रकार्ये स्थानं ष्ट्यामध्ये तहेयान्यज्ञपिति शस्यते वतु स् । न हि यप्रेयद्कस्य बुध्यसानस्य स्थानसद्यातं सहेव सुद्धारस्यापि भवति। गस्यते । कार्यप्रदुक्ता हि स्थानविद्येपाद्यो न स्यस्प्रप्रवृक्ताः" ॥

न हि विधिशतेनापि तथा पुरुषः प्रवर्तते यथा होभेन॥

Not even a hundred injunctions could move a man to action as readily as the desire for gain does. This is found in Tantravārtika 3. 4. 34 (page 999):—

"ऋत्विग्भ्यो दक्षिणां दद्यादिति दानं त्रिधीयते । स्रोभादेवार्जनाङ्गत्वात्यासस्त्रेपां प्रतिग्रहः ॥

न हि द्यादित्यस्य प्रतिगृह्णीयादित्ययमयों भवति । भवेदपि सामर्थ्याद्यदि तदा-क्षेपमन्तरेण दानविधिनोषपद्यते । स तु लोभप्राप्तप्रतिग्रहवलेनोषपद्यमानो न शक्कोत्याक्षेषुम् । न हि विधिशतेनापि तथा पुरुषः प्रवर्तते यथा लोभेन"॥ Jayanta Bhaṭṭa (on page 361) puts the matter quaintly thus:—

> " चपेटापरिहाराय मोदकप्राप्तयेऽपि वा । प्रवर्तते यटुर्नासौ जुहुधीति नियोगतः"॥

Compare Nyāyakaṇikā, page 407:—"न च विधिमात्रमपि प्रवृत्तिहेतुः। अनिच्छतो विधीनां रातेनाच्यप्रवृतेः"॥ Sec, too, verses 1040 and 1041 of Sambandhavārtika, and Anubhūtiprakās'a xiii. 277.

But many centuries before any of these worthies the same view had been expressed by Patanjali in Mahābhāṣya 1. 3 72:—" कियाफलं कर्तारमभिग्नेति । याजका यजन्ति गा लप्स्यामह इति। कर्मकराः कुर्वन्ति पादिकमहर्लप्स्यामह इति." See another quotation from the same source under the nyāya " प्रयोजनमन्तिहस्य &c."

न हि सर्वः सर्वे जानाति॥

Everybody does not know everything. Near the end of the Laukikanyāyasangraha Raghunātha describes his effort in the following verse:—

" ब्याख्यातं न्यायवृन्दं निजमितमनितकम्य यावन्मयातं पारं प्राप्तुं तु क्षको न हि भवति गुरुः कः पुनर्मादक्षो ना । सर्वः सर्वं न वेत्ति प्रथितमिदमतो नास्ति मेऽत्रापराधः शिष्टा ज्ञेयाः स्वयं वे सुविमलमितिभः सम्यगाराधितायेः" ॥

He then connects various nyāyas with the pādas of the

above; namely, यावत्तेलं सावद्धाल्यानम् and यावत्स्राता तावत्पुण्यम् with the first pāda, and, the maxim which we are now considering, with the third. I think the second of these should read यावत्स्नानं. In the larger work the reading is यावत्स्नातं. Our present nyāya is found in Upamitibhavaprapancā Kathā, page 501, as follows:—"विमर्शः प्राह् नैवात्र कोपः कार्यस्वया यतः। सर्वैः सर्वे न जानीते सिद्धमेतज्ञतत्रवये"॥ On the other hand, we have the following query in Atmatattvaviveka, page 94:—" तथापि चानुभवकल्पनायां सर्वैः सर्वेदा सर्वे जानाति न नु निश्चिनोत्तीति किं न सात्."

न हि स्वतोऽसती शक्तिः कर्तुमन्येन शक्यते॥

If a power is not of itself present [in a person or thing], it cannot be supplied by another. In Brahmasūtrabhāsya 2, 1. 24 we have part of a discussion as to Brahman's ability to produce the world without extraneous aid. It is urged that he has this power in himself, just as the power to produce curds resides in milk. The objection is then raised that since curds are not produced without the action of heat, milk is not independent of other agencies, and so the argument breaks down. The reply is as follows:-" यदि स्वयं दिधभावशीलता न स्याँतदौष्ण्यादिनापि बलाइधिभावमापयेत । न हि वायुराकाशो बौष्ण्यादिना दहाइधिभावसापचते । साधनसामध्या च तस्य पूर्णता संपाचते." On this last clause Anandagiri says:-"सायनेति । न हि स्वतोडलती चान्हः वर्तु-मन्येन राज्यत इति न्यायाहियमान्य क्षीराहिशक्तिः साधनसासम्बोदर्यायन इन्दर्भः" The nyāya is taken from S'lokarārtika ii. 47 (10ge 59), of which verse it forms the second line. The first line is " इदतः सर्दप्रमाणानां प्रामाण्यसिति गम्यतामः" Dr. Gangānāth Jha's rendering of the verse is as follows: - You must understant that authoritativeness is inherent in all means of right notion. For a faculty, by itself non-existing, cannot possibly be brought into existence by any other agency." The whole vers, is quoted in Ny makanilo, page 168, and in Ny mamoni on, page 165 Compare with the above maxim the following from Jap'resatralA "gra 2, 2, 2) —"न हि यो यस्य स्टहो धर्मी र संभवति सेप्टसस्य माध्यप्रतास्य संसविष्यतिः

न ह्यन्धस्याज्यावेक्षणोपेते कर्मण्यधिकारोऽस्ति॥

A blind man is not qualified for work involving the examination of butter. This is found in Vaiyāsikanyāyamālā 3. 4. 2 (sūtras 18-20), where it is followed by "नापि पङ्गोविष्णुक्रमाद्युपेत कर्मण्यपिकारः." It was doubtless taken from Tantravārtika .1 4. 24 (page 332), where we read:—नन्यनेनैव न्यायेन यथा शक्रयादिति वान्यशेपादन्धादीनामाज्यावेक्षणादिरहितः कर्माधिकारः स्यात्." This sūtra 24 is Jaimini's sūtra 30, under which we have S'abara's "आख्यातशब्दानामर्थे गुवतां शक्तिः सहकारिणी" which see above.

न ह्यन्यस्य वितथभावेऽन्यस्य वैतथ्यं भवितुमर्हति॥

The falseness of one person does not prove somebody else to be false. This is from S'abara 1. 1. 2 (page 5, line 6):—"नमुसामान्यतोद्दं पौरुपेयं वचनं वितयमुपल्भ्य वचनसाम्यादिद्मिप वितयमवग्ययते। न अन्यत्वात्। न ह्यन्यस्य वितयभावेऽन्यस्य वैतथ्यं भवितुमहिति। अन्यत्वादेव। न हि देवद्त्तस्य श्यामत्वे यज्ञदत्तस्यापि श्यामत्वं भवितुमहिति'॥ See the same in verse in S'lokavārtika, page 100; on which Pārthasārathi says:—"न ह्यनाम्रवाक्यस्य वैतथ्यं सत्याम्रवाक्यस्यपि वैतथ्यम्," That Kumārila, however, had a poor opinion of human veracity in general, is shown from the following verse on page 88:—"सर्वदा चापि पुरुषाः श्रायेणानृतवादिनः। यथाद्यत्वे न विसंभ्रत्यातीतार्थकीर्तने." Again, on page 178:—"न च पुंचचनं सर्वं सत्यादेनावगम्यते। वागिष्ट श्र्यते यस्मात्थायादनृतवादिनः।" Compare with this nyāya "न हि खिद्रगोचरे परशो पलाशे द्वेधीभावो भवति," and "अन्यवेश्मस्थिताद्वमान्न वेश्मान्तरमित्रमत्."

न ह्येप स्थाणोरपराधो यदेनमन्धो न पश्यति॥

It is not the fault of the post that a blind man cannot see it. Vācaspatimis'ra quotes this on page 87 of his Tātparyatīkā, prefacing it with the words "यथाहुर्निरुक्तकाराः." It will be found on page 112 of the second volume of the Nirukta. We meet with it again in the opening sentence of Kusumānjali v:—"नन्दीश्वरे प्रमाणोपपत्तो सत्यां सर्वमितदेवं स्वातदेव तु न पश्याम इति चेत्। न होप स्थाणोरपराधो यदेनमन्धो न पर्यति."



निरामयस्य किमायुर्वेदविदा ॥

What need has a healthy man of one skilled in the science of medicine? "They that are whole need not a physician, but they that are sick." In the Prabandhacintamani (pages 106-7) there is a story about the poet Bana and his brother-inlaw the poet Mayura, who were favourites of the King Bhoja. The former, owing to the curse pronounced by his sister (the wife of the latter), was attacked by leprosy; but being healed by the intervention of the Sun, he appeared at court-to quote from Mr. Tawney's translation-" with his body anointed with golden sandal-wood, and clothed in a magnificent white garment. When the king saw the healthy condition of his body, Mayura represented that it was all due to the favour of the Sun-god. Then Bana pierced him in a vital spot with an arrow-like speech. 'If the propitiating of a god is an easy matter then do you also display some wonderful performance in this line." Mayura replied as follows:-"निरामयस्य किमायुर्वेद्विदा तथापि तव वचः सत्यापथितुं निजपादी पाणी च हुवी बिदार्च त्वया पष्टे कान्ये सुर्यः परितोपितोऽहं तु पूर्वस्य काव्यस्य पष्टेऽक्षरे भवानीं परितोपयामीति प्रतिश्रस सुखासनमासीनश्रण्डिकाप्रासाद-पश्चाद्वागे निविधो 'मा भांक्षीविश्रमम्' इति पष्टेऽक्षरे प्रत्यक्षीकृतचण्डिकाप्रसा-दाव्यत्वप्रप्रयमानवपुःपछवः स्वसंमुखं च तव्यसादमाछोक्याभिमुखागतैर्नृपति-प्रमुखराजलोक: कृतजयजयारवी महता महेन पुरं प्राविक्षत,"

As pointed out by Mr. Tawney in a footnote, the poem here ascribed to Mayura is the Candis'ataka of which Dana was the author. It was published in the Kavyamala for 1887, and the first verse commences thus:—

" ना भाँक्षीविद्यमं भूरथर विष्टरता वैयमात्वास्वरापं पाण प्राप्तेव नायं बरुवित करुराद्यवा कि विद्युरुम् "।

पञ्जरमुक्तपक्षिन्यायः ॥

The simile of a bird let loose from its cage. Used to illustrate the upward flight of the soul when released from the body. It occurs in Vedāntakalpataruparimala, page 443, as follows:—"ऊर्ध्वगमनं जीवस्य स्वभावः। देहे स्थितिस्तस्यतिबन्धककर्माधीनेति मतमाधित्योक्तम्। केचित्तु चिरकालशरीरावस्थितप्रयुक्तबन्धमुक्तावूर्ध्वगमनं मन्यन्ते। ते खल्येवमाहुः। बन्धमुक्तस्योध्वंगमनं दृष्टं यथा पक्षरमुक्तशुकस्य यथा वा वारिनिभिन्नपरिणतरण्डबीजस्य यथा वा दृष्टंकलिसजलनिमजनप्रक्षीण-पंकलपशुक्तालावूक्तलस्य." It will be noticed that there are three illustrations in the last clause,—the third being really the जल्तुंबिकान्याय, which see above.

पदार्थानुसमयन्यायः ॥

Sir M. Monier-Williams defines it thus:—"The performance of one ritual act for all objects in orderly succession before performing another act for all objects in the same order." When it is not a matter of sacrificial ritual, but merely of the bestowal of gifts, the definition given by Captain Molesworth is more suitable; namely—"The order or method (when a set or number of things is to be given to each individual of a multitude) of giving first one article of the set to each person all round; going round again with another article; and again with a third; and thus, until all the articles composing the set shall have been received by each person." The nyāya summarizes the teaching of Jaimini 5. 2. 1, 2. See sussigning and Karkācārya on Kātyāyana's S'rautasūtra i. 114.

परतन्त्रं वहिर्मनः॥

As to externals mind is dependent on others. This oft-quoted nyāya would seem to have originated with Mandanamis'ra. It is found in the following verse of his Vidhiviveka, page 114:—

"हेन्त्रमाने फलाभावात्र्यमाणे सनि न प्रमा । चञ्चरामुकतिवर्षं परतन्त्रं नहिर्मनः "॥

Students of the Sarradarramsangrada will remember that the second line is quoted (without mention of its source) in the first chapter of that work, and Prof. (Cowoll translated it thus—"The eye &c. have their objects as described, but mind externally is dependent on the others." The dependence of menas is pointed out in three other passages of Vidhivireka, on pages 120, 161, and 178. The nyāya is found in Citaukht i. 12 (The Pandit, vol. 14, page 513) in the words "न च मनसो चिह्रिये: सम्बन्धः परतन्नं चिह्निम इति न्यायादः" It is employed also by the author of Vulyāsagari on Khandanakhandakhādya, page 307:—"रजत्मानसीन्दिकस्वादी पराज्यः कितन्मानसमुत चिह्निसम्म। नायो मनसे बहिर्थेऽस्वतंत्रवादेत्रच तत्विनेके सर्वम्युवणमस्तावे मण्डनमिश्रीकितम्." He then cites the verse "देवमाये &c." Is this Tuttvavīveka identical with Mandana's Vidhiviveka, or is it the name given to a section of it?

परस्परविरोधे हि न प्रकारान्तरस्थितिः॥

This is the first line of Kusumānjali iii. 8, the second being "नेकवापि विरद्धानामुक्तिमात्रविरोधवः"॥ The following is Professor Cowell's translation of the verse and of a portion of Haridäsa's explanatory comment:—"In the case of contradictories, there can be no middle course; nor can you assume the two contradictories to be identical, because the fact of their contradiction is directly asserted." "There can be no middle course,' i. e. you cannot make some third supposition different from either, from the very fact that they are contradictories [and therefore the one or the other must be true]; nor can you assume them to be identical." Raghunātha's explanation of the first line, in his larger work, coincides with this. He says:—"न प्रकारान्तरस्य ताभ्यामन्यस्य प्रकारस्य स्थितिः किन्तु तदन्यतरस्येत्यर्थः"॥

The nyāya is quoted in the vritti on Tattvamuktākalāpa iii. 48, and in the last sentence of Khandanakhandakhādya iii (page 561); and the whole verse in the commentary on Udayana's Lakṣanāvali, page 47, and in the second chapter of Sarvadars'anasangraha. In Tattvadīpana, page 234, line 13, it appears in a somewhat modified form, namely, "परस्परमित-स्पिधेनोरन्यतरनिपेधेऽन्यतरव्यवस्थेति न्यायात."

पर्जन्यवत् ॥

Like the rain [which falls on all places alike]. It is found in the following passage of Mahābhāṣya 1. 2. 9 and 6. 1. 127:— "कृतकारि खल्विप शासं पर्जन्यवत् । तद्यथा । पर्जन्यो यावदृनं पूर्णं च सर्वन्मभिवपंति"। This is quoted by Nāgojībhaṭṭa under paribhāṣā exi—पर्जन्यवह्यसणप्रवृत्तिः," which Professor Kielhorn translates thus:—"The rules of grammar are like the rain [in this that they are] applied [both where they produce a change and where they do not; just as the rain falls upon that which already is full of water as well as upon that which is empty]."

There is another example of this in the Panini chapter of Sarvadars'anasangraha:—" प्रकृत्यादिविभागकल्पनावत्सु लक्ष्येपु सा-मान्यविशेपरूपाणां लक्षणानां पर्जन्यवत्सकृदेव प्रवृत्तौ बहुनां शब्दानामनु-शासनीपलंभाच." "And again, since general and special rules apply at once to many examples, when these are divided into the artificial parts called roots &c. (just as one cloud rains over many spots of ground), in this way we can easily comprehend an exposition of many words" The translation is Prof. Cowell's. We meet with it again in a most interesting passage of Brahmasūtrabhāsya 2 3. 42, where S'ankara tells us that just as the rain causes the production of barley, rice, shrubs, &c., by its action on the seeds, so God, making use of men's previous works, impels them to either good or evil! There can be little doubt that the mischievous saying, "कर्ता आणि करविता ईमर आहे," current among the Marāṭhās, was derived from this source.

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"यत्र त्वसद्दशादेव कल्पियत्वोपजायते । साद्दर्यप्रत्ययस्तत्र तदाभासत्वकल्पना ॥ ४० ॥ याधकप्रत्ययाचेषा साद्दर्याभासता मता । यथा पलालकृदस्य साद्दर्यं कुञ्जरादिना ॥ ४१ ॥ समीपस्थोऽपि जानाति साद्दर्यं नेति तत्र हि न याध्यते समीपादौ यत्तु साद्दर्यमेव तत्" ॥ ॥४२ ॥

Prof. Gangānāth Jhā renders the passage thus:-

- "40. In a case where a notion of similarity is brought about by means of objects that are not really similar, we have only a (false) semblance of similarity.
- 41—42. This is said to be a false semblance of similarity, because it is subsequently set aside by an idea to the contrary, e. g. the similarity of an elephant in a stack of hay; in which case when one is sufficiently near the stack, he realizes that there is no real similarity between the stack and the elephant. That notion of similarity which is not set aside even on close proximity to the object, is a case of real similarity." Compare the दूरस्यवनस्पतिन्याय.

पश्यस्यद्रौ ज्वलद्धिं न पुनः पादयोरधः ॥

Thou seest the fire burning on the mountain, but not that which is under thy very feet! "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" The above is the first line of Hemacandra's Parisistaparvan i. 382, the second line being " चत्यरं शिक्षयस्यं न स्वं शिक्षयस्य स्वयम्." The next verse continues the rebuke:—" का हि पुंगणना तथां येऽन्यशिक्षावित्रक्षणाः । ये स्वं शिक्षयितुं दक्षासेषां पुंगणना नृणाम्." The teaching here is akin to that of the मुलिक्षन्याय, namely "Practise what you preach."

पाटनमन्तरेण विषत्रणानां नोपशान्तिः ॥

Poisoned wounds will not heal without the use of the lancet. This is found in Jaiminīyanyāyamālāvistara 3. 8. 4, as follows:—"न हि दुःखरूपं तपो विना दुःखप्रदं पापं नश्यति । यथा छोके पाटनमन्तरेण विपन्नणानां नोपशांतिः"॥ This is, perhaps, the source of Raghunātha's न्नणं शिशमयिपोः शख्यहणन्यायः which he makes use of thus:—"निरन्तरं दुःखमयसंसारपरिगृतिआन्तानां जीवानां कंचित्कालं विक्षेपविगमसमुख्यदात्मानन्दानुभवेन विश्वान्तिं संपाद्यितुकामस्य तस्य संहाराय तमोअहणस्य दुश्चिकित्यवणपीडितानां वर्णं शिशमयिपोः शख्यहणन्यायेन

'निदानज्ञस्य भिषजो रूणहिंसां प्रयुक्षतः। न किंचिदपि नेर्षृण्यं ष्रुणैवात्र प्रयोजिका'॥

इति शिवपुराणे ज्याख्यातेन निरतिशयकरुणाम्ब्रधित्विङ्कात्"॥ To understand this somewhat involved sentence, it is necessary to bear in mind that संपाद्यितुकामस्य refers to Siva, whose benevolent intentions towards humanity are the subject of the immediate context. Contrast with the above the following saying of Sures'vara's (in Bṛihadāraṇyakavārtika 4. 3. 176), "न दाहज्वर- उस्पर्थमितिना स्यादिपक्षिया."

पाठकमन्यायः ॥

The law of textual sequence. It forms the subject of Jaimini 5. 1. 4–7. According to the Mimāmsā, there are six kinds of sequence; namely,(1)S'rutikrama, or 'direct sequence,' which is treated of in the first sūtra of this chapter. It is known as the श्रुतिवळीयस्वन्याय, and is regarded as the strongest of the six. Then (2) Arthakrama, or 'logical sequence,' which is discussed in sūtra 2, and in which the sequence is determined by the sense rather than by the order of the text. For example, take the sentence "अभिहोत्रं जहात्योदनं पचित." where the boiling of the rice must necessarily precede the offering of the agnihotra, although the former is mentioned first. Again when we read "जाते वरं ददाति, जातमञ्जलित गुद्धाति, जातमिन-

प्राणिति," the logical sequence, as S'abara shows, is in the reverse order of the textual. Then comes (3) Pāthakrama, as above. which S'abara illustrates by the following Vedic passage:-"समिधो यजति तन्नपातं यजति इडो यजति वर्हियंजति स्वाहाकारं यजति इति." To quote Kunte:-"These are what are called the five Prayāja oblations; and the sequence in which these texts occur shows the order in which they are to be offered. This is the application of what is called Pathakrama, or textual sequence." Under the राजपुरप्रवेशन्याय in the Second Handful, will be found a passage from Mahābhāṣya 1. 1.58 (vārt. 1) which furnishes a good example of the supersession of this kind of sequence by अर्थक्त. The next is (4) Pravrittikrama, which forms the subject of sutras 8-12. Kunte calls it 'practical sequence.' "In a series of acts, to be performed upon a series of objects, a beginning is made from some one object; then, in performing all the acts, the same object is acted upon first. This sequence is called Pravrittikrama, which signifies sequence determined by the conduct of the individual" It is known as the प्रावतिकक्रमन्याय. The remaining two varieties are the स्थानकम and सल्यकम.

Kunte's notes on this portion are well worth a reference; and much help, too, is to be had from Dr. Thibaut's translation of the Arthasangraha, where (on pages 11-15) the six forms of krama are explained under त्रयोगविधि.

The use of these technical terms is not confined to the Mimāmsakas, but is very common amongst writers on Vedānta also. Four of the above varieties of lrama are mentioned in Bhāmatī 1. 1. 1, pages 47-49, beginning with the words "मा मृद्धिहोत्रयवाग्पाकवदार्थः क्रमः &c.," and enlarged upon in Vedāntakalpataru, pages 32-34; then, in Bhāmatī 4. 3. 6, we read "पाठकमाद्धेक्रमो चलवानिति चधार्थक्रमं परान्ते स्वाणि," and so sūtra 12 is next explained, and afterwards sūtra 7. For the pāṭhakrama only, see Ānandagiri on Brahmasūtrabhāṣya 2. 3. 15 (page 620).

पुरस्तादपवादा अनन्तरान्विधीन्वाधन्ते नोत्तरान्॥

This grammatical nyāya is paribhāṣā LIX in Nāgojībhaṭṭa's treatise, and is taken from Mahābhāṣya 6. 1. 89 (under vārtika 2). Professor Kielhorn translates as follows:—"Apavādas that precede [the rules which teach operations that have to be superseded by the Apavāda-operations] supersede only those rules that stand nearest to them, not the subsequent rules." It is found also in Patanjali 1. 1. 28; 3. 2. 1 (6), 3. 3. 95; 3. 4. 85; 4. 1. 55 (4); 4. 3. 132 (6); 4. 3. 156 (7); 6. 1. 102 (6); 6. 4. 163 (2); and 8. 3. 112. In not one of these examples however, do the words "single" appear.

पूर्वे ह्यपवादा अभिनिविश्वन्ते पश्चादुत्सर्गाः ॥

Special rules are taken into consideration first, and afterwards general rules. "The meaning is this that he who is guided solely by the rules (of grammar) first looks about to find out where the Apavāda applies, and having thus ascertained that a particular form does not fall under that (Apavāda), he employs for its formation the general rule." See Dr. Kielhoru's translation of Nāgoji's paribhāṣā 62. It is found in Mahābhāṣya 2. 4. 85 (vārt. 11); 3. 1. 3 (vārt. 10); 3. 2. 124 (vārt. 10); 4. 1. 89 (vārt. 2); 6. 1. 5 (vārt. 2); 6. 1. 161 and 186.

प्रकल्प वापवादविषयं तत उत्सर्गोऽभिनिविशते॥

This is another of Raghunātha's samples of grammatical rules and is closely connected with पूर्व हापनादाः &c., to which it forms an alternative. Dr. Kielhorn's translation of it, in the Paribhāṣendus'ekhara, is as follows:—"Or (we may say that) first all forms which fall under the Apavāda are set aside, and that subsequently the general rule is employed (in the formation of the remaining forms)." It is found in Mahābhāṣya 2. 4. 85 (vārt. 11); 3. 1. 3. (vārt. 10); 3. 2. 124 (vārt. 10); 6. 1. 5. (vārt. 2); 6. 1. 161; and 6. 1. 186. In each case it is immediately preceded by the paribhāṣā पूर्व हापनादाः &c., the latter standing alone only in 4. 1. 89 (vārt. 2).

प्रकृतिप्रत्ययो प्रत्ययार्थं सह वृतः ॥

The base and the suffix jointly convey the meaning which is understood [from the word]. This is found in Patanjali 3. 1. 67, vārtika 2, and the rendering is that which was given me (in 1903) by my learned friend Dr. Kielhorn, who also explained that प्रत्याधे is equivalent to प्रतीयमानाधे. This seems to be the only reasonable explanation of the term. The nyaya is used in the above form by S'abara on Jaimini 3. 4. 13 (page 320), and 10, S. 24 (page 677), and appears also in Tantravartika 3. 1. 12 (page 686). It is quoted, however, with a slight addition in Vivarana pramcyasangraha, page 4, line 14, where it becomes "प्रकृतिप्रत्ययो प्रत्ययार्थं सह वृतः प्राधान्येनेति न्यायेन", and (in Indian Thought for January 1907, page 51) it is rendered by Dr. Thibaut, "According to the principle that the root and the affix of a yerb conjointly signify principally what the affix denotes',"-a rendering which differs materially from that given above. In this altered form it is found again in the Rāmānuja section of Sarvadars'anasangraha, where Mr. Gough gives as its English equivalent "The base and the suffix convey the meaning conjointly, and of these the meaning of the suffix takes the lead." This would seem to be based on an expression of Mādhava's in Nyayamalavistara 3. 4. 8, namely, "प्रकृतिप्रत्ययौ प्रत्ययार्थं सह वृत-स्त्योस्त प्रत्ययः प्राधान्येनेति शाब्दिकैठ्डोपणातः" To say that whilst the root and the suffix unitedly convey the meaning, the latter is the more important factor, is a very different thing from asserting that the two parts together convey the meaning of one of them! Jayanta Bhatta, on page 403 of the Nyayamanjari, says truly, "प्रकृतिप्रत्यरौ परस्परापेक्षमर्थमभिद्धाते न च प्रकृता प्रत्ययार्थोऽभिधीयते नियोगस्य धातुवाच्यत्वान्न च प्रत्ययेन प्रकृत्यर्थोऽभिधीयते यागाटेः लिङ-वाच्यत्वानुपपत्तेः । न च तौ प्रथक्प्रथक् स्वकार्यं करुतः"॥

One more example of the nyāya may be adduced from Tantravārtika 2.1.1 (page 348), with Prof. Gangānāth Jhā's 12

translation:-- "शाखे तु सर्वत्र प्रत्ययार्थी भावनेति व्यवहारः । तत्रायम-भिप्रायः।

> प्रत्ययार्थं सह वृतः प्रकृतिप्रत्ययौ सदा । प्राधान्याद्वावना तेन प्रत्ययार्थोऽवधार्यते"॥

"In the Mimāmsā S'āstra, however, the Bhāvanā is always held to be signified by the affix. The sense of this theory may be thus briefly explained. The sense of the affix is always expressed by the root and affix taken together; and as the Bhāvanā is the most important factor in this joint signification, it is held to be signified by the affix."

The word भावना means 'a creative energy,' or 'productive energy', or 'tendency to realize something'. So Dr. Thibaut In the Arthasangraha (page 2) it is defined as "भवितुर्भवनानु-कृष्टो भावियनुव्योगस्वियेदः", "the particular activity of some productive agent (bhāvayitri) which tends to bring about the existence of something which is going to be (bhavitri); which is capable of future existence" (Trans p. 3). It is further declared to be twofold, as नादी and आयी. For the meaning of these, see, specially, Professor Cowell's translation of the Jaimini section of Sarvadars'anasangraha, page 182.

प्रतिनिधिन्यायः ॥

The rule as to the substitution [of one material for another, in a sacrifice]. This subject is dealt with in Jaimini 6. 3. 13–17, the five sūtras being styled "निस्तकर्मणोऽनिस्त्रगरुधकर्मणश्च प्रतिनिधान समापनाधिकरणम्." Other aspects of प्रतिनिधान are discussed in all the subsequent sūtras of the pāda. Kunto's summary of the teaching of this pāda is well worth reading.

The nyāya occurs in the following passage of S'ankara's bhāsya on Brahmasūtra 3. 3. 40, and I append Dr. Thibaut's translation:—"भोजनलोपेऽप्यद्भियान्येन या द्वन्येणायिरुद्धेन प्रतिनिधान-

म्याचेन प्राथाशिकोडम्यानुष्टानामिनि." "Even in the care of the omirion of enting, the agnihotra offered to the Pranas has to be performed by means of water or some other not altogether unruitable material, according to the Mimanisa principle that in the absence of the prescribed material some other suitable material may be substituted." It must not, however, be supnosed that the choice of the "suitable material" was left to the sacrificer: the substitute was as rigidly prescribed as that for which it might be substituted. For instance, the juice of the Pütika plant was the only allowable substitute for that of the Soma plant, and Nivara for rice. Ramanuja mentions both in S'ribhāma, page 508, and Patanjali speaks of one, in his discussion of sugar, in Mahabhasya 1, 1, 56 (vart. 13). The passages from the two authors stand thus:—"सोमामाचे च प्तीकप्रष्णं श्तिचोदितं सोमावयवसदावादिति न्यायविदो विदुः । प्रीसमावे च मीवारप्रएणं ब्रीहिभावतः"॥ (R)

" वेदेऽपि सोमस्य स्थाने प्तीकतृणान्यभिषुणुयादित्युच्यते" ॥ (P)

सर रचर शेरोदान मेहिया

प्रति प्रधानं गुण आवर्तनीयः॥

क्षेत्र प्रस्थालयः दीक्षतिरः (सरायनागाः)

A subordinate act is to be repeated in the case of each principle thing. The nyāya in this form is found in Jaiminīyanyāyamālāvistara 3.1.7, and in the Mīmāmsāparibhāṣā, page 36, in connection with what is termed the महेक्टबन्याय which is based on the Vedic injunction "दशापवित्रेण महं संमाएं." Mādhava says:—"महमिति द्वितीयया महस्योदेश्यतया प्रयोजनवत्त्रया च प्राधान्यं गम्यते । महं मित गुणः संमाणः। मितमधानं च गुण आवर्तनीय इति न्यायेन यावन्तो महाः सन्ति ते संमाजनीयाः"॥ In Jaiminīyasūtravritti the nyāya is quoted as "मितमधानमङ्गानृत्तिः". Prof. Gangānātha's rendering (on page xxx iii of the Introduction to his translation of S'lokavārtika) is, "with regard to each Primary, the Secondary is to be repeated". See the महेक्टबन्याय in connection with this

प्रत्यक्षे किमनुमानम् ॥

When there is sense-perception, what need is there of inference? So Raghunātha; but I have nowhere met with the saying in this form. It is a well-known principle however. Kumārila says in Tantravārtika, page 87:—"वेदवान्यानुमानं हि तायदेव प्रयतंते । तद्गेविषयं यावस्त्रस्थ नोपलभ्यते ॥ प्रस्के श्रूषमाणे तु न विद्येतानुमानिकम् । न हि हम्तिन दृष्टेऽपि तत्पदेनानुमिष्यतं"॥ Amalānanda, too, in Vedāntakal pataru, page 368:—" प्रत्यक्षे च यागविधावानुमानिकविधिकल्पनाऽनुपपता".

In S'abara 3.1.12 (page 216) we read प्रत्यक्षमनुमानाइलीयः, but Patanjali points out (in Mahābhāṣya 3.2.124) that this is not always the case. He says:—"भवित वे प्रत्यक्षाद्व्यनुमानवलीयस्वम् । तथ्या । अलातचकं प्रत्यक्षं दृश्यतेऽनुमानाच गम्यते नैतद्क्षीति". There are two references to this in Nyāyamanjarī. On page 461 (line 7 from bottom) we read:—"यद्यपि च नैप नियमः प्रत्यक्षानुमानयोविरोधे प्रत्यक्षं वलीय इति त्वरिततरपरिभ्रमितचक्रीभवद्दलातप्राहिणः प्रत्यक्षयानुमानवाधितत्वदर्शनादिति &c.". And on page 609 (line 6 from bottom):—"अथ मनुपे नियम एवेप प्रत्यक्षानुमानयोविरोधे प्रत्यक्षमेव वलीय इति तदेवानुमानस्य वाधकमुचितं नानुमानान्तरमिति । तद्वत् । अलातचक्रादे प्रत्यक्षमध्यनुमानेनानन्यथासिद्देन वाध्यत एव । ननु भ्रमणविरती परिमितपरिमाणोल्मुकग्राहि प्रत्यक्षमेव तत्र प्रत्यक्षस्य वाधकं नानुमानमिति । मैतम् । अनवरतपरिभ्रमणसमुद्भतचक्रावभाससमय एवानुमानेन तन्द्रान्ततानिश्रयात्"॥ For अलातचक्र see also Nyāyasūtra 3.2.59; Bhāmatī, page 373, line 15; S'ālikā, page 36; and Vākyapadīya, i. 131.

With the quotation from Kumārila compare the following from Nyāyakaṇikā page 268, and Tātparyaṭīkā, page 27:—
"न हि प्रसक्षेण करिणि स्प्टेऽपि चीत्कारेण तमनुमिमते प्रक्षावन्तः"॥ S'ankara Mis'ra cites this in his comment on Vais'eṣikasūtra 3. 2. 10.

प्रपानकरसन्यायः ॥

The simile of sherbet. Used to illustrate the production of some new thing by the union of others, just as sherbet is the result of the commingling of various ingredients. It appears in Sāhityadarpaņa, 46, as follows:- " प्रतीयमानः प्रथमं प्रत्येकं हेतु-रुच्यते । ततः संविद्यतः सर्वो विभावादिः सचैतसाम । प्रपानकरसन्यायाज्ञव्यमाणे रसो भवेत ॥ यथा खण्डमरिचादीनां सम्मेलनादपूर्व इव कश्चिदाखादः प्रपानकरसे सञ्जायते विभावादिसम्मेलनादिहापि तथेत्यर्थः ". This is meant to show how Flavour is single, though spoken of as resulting from a composition of causes. Dr. Ballantyne translates thus:-"First each reason is mentioned separately as being perceived; and [then we say] let all this commingled—the Excitants and the rest-constitute, like the [composite] Flavour of sherbet, the flavour tasted by the intelligent. As from the commingling of sugar, pepper &c., a certain unprecedented relish is produced in the shape of the flavour of the sherbet, so is it here also, from the commingling of the Excitants &c., such is the meaning."

The same illustration is found in Nyāyamanjarī (page 372) with पानक instead of प्रपानक. "पदार्धेभ्योऽन्य एव वाक्यार्थः पानकादिवत् । यथा पानकं शकरानागकेशरमारिचादिभ्योऽर्थान्तरमेव यथा च सिन्दूरहरिताललाक्षादिभ्योऽर्थान्तरमेव चित्रं...तथा पदेभ्यो वाक्यं पदार्थेभ्यो वाक्यार्थः"॥ Also Tātparyatīkā, page 219, line 26.

प्रमाणवत्त्वादायातः प्रवाहः केन वार्यते ॥

Who can resist a stream [of argument] flowing [steadily on] because established by proof? This seems to be the sense of the nyāya as quoted at the beginning of the Ārhata section of Sarvadars'anasangraha. The passage is as follows:—" अध मन्येधाः प्रमाणवर्षादायातः प्रवाहः केन वार्यत इति न्यायेन यत्यत्तरक्षणिक-मित्यादिना प्रमाणेन क्षणिकतायाः प्रमिततया &c." Professor Cowell renders it thus:—" But the opponent may maintain 'The un-

Raghunāthavarman gives the verse in a different form. According to him, the first line is "वालाग्रश्तमागोऽपि न कल्पो निष्माणकः," whilst "प्रमाणवन्ति &c." is the second. In the numbered part of his larger work it is called the वालाग्रश्तमागोऽपि nyāya; but, towards the end of the volume, he quotes (without acknowledgment) the above-cited passage of Citsukhī (together with a good deal of the context) which contains the nyāya in its proper form. On page 514 of his translation of the Tantravārtika, Prof. Gangānātha Jhā renders the whole verse thus:—"It is a rule, in all cases, that a large number of unseen agencies may always be assumed, when all of them are justified by some authority; while even the hundredth part of an unseen agency should not be assumed, if there is no authority for it."

It may be well to call attention here to this transcendental power adrista, or aparva, invented by the philosophers in order to account for present things without divine intervention. In his article on Mimāwsā (Essays, vol. i, page 343), Colebrooke says:-" The subject which most engages attention throughout the Miniamsa, recurring at every turn, is the invisible or spiritual operation of an act of merit. The action ceases, yet the consequence does not immediately ensue. A virtue meantime subsists, unseen, but efficacious to connect the consequence with its past and remote cause, and to bring about at a distant period, or in another world, the relative effect. That unseen virtue is termed apūrva, being a relation superinduced. not before possessed." Goldstucker (s. v. अपूर्व) quotes Kumārila to the effect that Mimamsakas apply that term exclusively to the unseen influence which follows a sacrificial act; that attending action of other kinds being styled संस्कार. The passage will be found in Tantravārtika page 367. A helpful description of apūrva is given also in Rational Refutation of Hindu Philosophical Systems (pages 149 and 150), where it is rendered by Fitzedward Hall "requitative efficacy." In K. M. Banerjea's excellent work Dialogues on Hindu Philosophy.

page 140, agg is defined as follows:—"Technically, in the usage of philosophers, it means a power or influence inhering in things both animate and inanimate. As inherent in the former it implies an unseen power, both intellectual and active: as inherent in the latter it signifies a material power, perhaps partly the effect of previous combinations and motions,....This unseen moving power in men is again the consequence of works done in a previous life, and hence it stands sometimes for dharms and adharms (virtue and vice) and karms (works)." I imagine that it would tax the ingenuity of even a Mimāṃsaka to produce proof of agg and its working; yet they tell us that it is not to be accepted without proof!

प्रयोजनमनुद्दिस्य न मन्दोऽपि प्रवर्तते ॥

Even a stupid person does not adopt a course of action without a motive. This oft-quoted line is found in the S'lokavārtika (page 653) in connection with an argument regarding a Creator of the universe. The need of a motive for action is pointed out on page 4 also of the same work. The following passage from Nyāyamanjarī, page 191, is a reminiscence of Kumārīla's argument that if the Creator acted without a motive his intelligence would be at fault:—"कि किमपि प्रयोजनमनुसन्धाय जगत्सों प्रवंते प्रजापितरेव वा। निष्प्रयोजनायां प्रवृत्तावप्रेक्षापूर्वकारित्वादुन्मत्तुल्योऽसो भवेत्"॥ On page 339 of the Nyāyakanikā Vācaspati Mis'ra says:—"प्रेक्षावतां हि प्रवृत्तिः प्रयोजनवत्ताव्यासा प्रयोजनवत्तामावे न भवित तिश्वावत्त्वसिव तस्त्वाभाव इत्यवंः"॥

We find the nyāya quoted in full by Anandagiri in his comment on Brahmasūtrabhāṣya 2. 2. 1. The two passages are the following:—"तत्तिगुणं प्रधानं सृद्धद्चेतनं चेतनस्य पुरुपस्यार्थं साधियतुं स्वभावेनेच विचित्रेण विकारात्मना विवर्तत इति ॥" "चेतनस्येति । अर्थशब्दो भोगापवर्गार्थः । अर्थतनस्य प्रयोजनपरिज्ञानाभावादप्रवृत्तिः । प्रयोजनमनुद्दिश्य मन्दोऽपि न प्रवर्तत इति न्यायादित्याशंक्याह स्वभावेनेति."

Patanjali (in Mahābhāṣya 3. 1. 26, vārt. 14) tells us that with whole classes of people the motive which actuates them is a purely selfish one. He says:—

"नेह कश्चित्तरोऽनुब्रहीतच्य इति प्रवर्तते। सर्व इमे स्वभूत्यधं प्रवर्तन्ते। ये तावदेते गुरुशुश्रृपवो नाम तेऽपि स्वभूत्यधंमेव प्रवर्तन्ते पारलेकिकं नो भवि-प्यनीह च नः प्रीतो गुरुरध्यापयिष्यतीति। तथा यदेतहासकर्मकरं नामतेऽपि स्वभूत्यधंमेव प्रवर्तन्ते भक्तं चेलं च लप्यामहे परिभाषाश्च न नो भविष्यन्तीति। तथा च एते शिल्पिनो नाम तेऽपि स्वभूत्यधंमेव प्रवर्तन्ते वेतनं च लप्यामहे मिन्नाणि च नो भविष्यन्तीति"॥

Compare a passage from the same source under the nyāya

Bhartrihari reproduces Patanjali's view in the following verse (Vākyapadīya iii. page 255):—

"निमित्तेभ्यः प्रवर्तन्ते सर्व एव स्वभृत्ये । अभिप्रायानुरोधेऽषि स्वार्थस्यैव प्राप्तद्वये"॥

प्रस्तरप्रहरणन्यायः ॥

The decision is that the Suktavaka mantra is subordinate the act of offering up the grass, whilst the latter serves the double purpose of a resting-place for the vessels and an offering to the gods.

The term narea which is found in sates 11 is thus explained by Kante:—"The rule is that all things connected with a sacrifice are somehow or other to be used in performing the same; nothing is to be thrown away, nothing is to be preserved. The final disposal of sacrificial things for the sake of getting rid of them is called Pratipatti."

प्रावर्तिकक्रमन्यायः॥

See this explained under पाउक्कमन्याय.

फलवत्सहकारन्यायः ॥

The simile of a fruitful mango-tree. Such a tree not only produces luscious fruit, but also affords shado and fragrance for the weary traveller in the hot season. Some of us know from experience how charming a camping-ground a mango-grove is: Raghunātha's explanation of the nyāya in connection with the worship of Ganes'a is as follows:—" एकफलाकांक्ष्या तदाराधनमन्य-दिष फलं प्रयच्छतीति विवक्षायां तु फलबत्सहकारन्यायः । यथा सहकार 'आन्नश्रूतो रसालोऽसो सहकारोऽतिसोरम' इत्यभिधानादतिसोरम आन्नग्रुक्षोऽति-मधुरपकफलनमितशालः स्वमुपसन्नाय छायाथिने जनाय फलं परिमलं चाप्राधितमि ददाति तथा प्रकृतेऽपीत्यर्थः॥" The quotation here is from Amarakoṣa. IV. 33 (page 87). The thought expressed in the above seems to be that of Apastambadharmasūtra 1. 7. 20. 3. viz. "आन्ने फलार्थे निमिते छाया गन्ध इत्यन्त्यचेते," which see above.

वर्हिन्यायः ॥

The question of Kus'a grass. This is based on the sentence "बहिंदेबसदनं दामि," "I cut grass as a seat for the gods," which forms the subject of Jaimini 3. 2. 1. 2. The question is whether the word बहिंस is to be taken in its primary sense or in a secondary one; and the conclusion is "सुख्यगौणयोर्भुख्ये कार्यसंप्रत्ययः," which see above in the form गौणसुख्ययोः &c.

वलवद्पि शिक्षितानामात्मन्यप्रत्ययं चेतः॥

The mind of even those who are highly educated is distrustful of itself. This is the second line of the second verse in S'akuntalānāṭak. In Tārkikarakṣā (page 208), in an exposition of बाद, we find the following:—" बादे तु दैवादागताः सदस्या वादिप्रतिवादिभ्यां संप्रतिपत्त्या प्रामादिककथाभासशंकाव्यावतनायाङ्गी-कियन्ते न जल्पवितण्डयोरिव प्रमेचादिव्यवस्थापनार्थमङ्गत्वेनोपादीयन्ते" ॥ On which, Mallinātha comments as follows:—" बादे विशेषमाह वादे क्विति । देवादागतानां वा कि प्रयोजनमत आह प्रामादिकेति । वलवद्रिप शिक्षतानामात्मन्यप्रत्यं चेत इति न्यायादिति भावः"॥

For the benefit of any who may consult the original, I may add that the quotation from the Nyāyavārtika which immediately follows in Varadarāja's text, is found on page 161 of that work; and that from Vācaspatīmis'ra's ṭīkā, on page 224.

वहुराजकदेशन्यायः॥

The simile of a country with several kings [working in opposition to one another]. It occurs in chap, XIX of the Anubhātiprakās'a, which deals with the Kena Upanisad. The passage is contained in verses 12 and 13:—

" वाक्षञ्जःश्रोत्रमुख्यानि श्रेरयेत्वरणानि कः । र्दथरश्रेत्विमेकोऽसौ यहवोऽमीत्युतेयेताम् ॥ प्रपत्यानामनन्तत्वाहेलक्षण्याक्य नेकता । नेकमत्यं यहत्ये स्वाहहुराजकवेदायत्" ॥ The nyāya is sufficiently explained by the example. Raghunātha links it with the बहुबृकाकृष्टम्गन्याय which is otherwise unknown to me.

वहनामनुग्रहो न्याय्यः॥

The association of many is good policy. Raghunāthavarman explains thus:—"अनुमहः साहाय्यम्। न्याय्यो न्यायादनपेतोऽर्थातदुपेतः कार्यसाधक इति यावत्," and then quotes Pancatantra i. 331 by way of illustration:—"यहनामप्यसाराणां मेलनं कार्यसाधकम्। गूणः संपाचते रज्ञस्तया नागोपि यथ्यते"॥ For the many variants of this verse see Indische Sprüche 4425, and Peterson's Subhāshitāvali 2742. The maxim is found in Jaiminīyanyāyamālāvistara 7. 1. 5, and in Nāges'a on Kaiyaṭa, pago 16.

वालस्य प्रदीपकलिकाक्रीडयेव नगरदाहः॥

The burning of a city just by a child's playing with the wick of a lamp. "Bohold how great a matter a little fire kindleth." I assume that कलिका means the bud-like charred excresence which often forms on the top of a wick in an open oil-light. The saying is found in Kusumanjati v. 3, page 89:— " ननु सम्य सर्वना सर्वनानिक्षेण कार्यस्य सर्वनेत्राचित्रांग इति निरमेक्षेणस्य होनः, सार्थके उपेक्षणिय एवास्थिनि बालस्य प्रदीयक्तिकाक्षीक्ष्येय गगरवाहः परम्य नन्न स्थमभाजी जगन एवाकारणस्वायम्हानः"

Udayana seems to use the phrase ironically, but I do not quite grasp the drift of this. We meet with प्रदीपकिका again in Nopidevidamanjari, page 157:—"मा च अण्यन्तिवस्त्रक्षंनप्रिया प्रदीपकिकावस्त्रक्षं

बुभुक्षितस्य किं निमन्त्रणायह उत्कण्टितस्य किंकेकारय-श्रावणम् ॥

What need has a haragry man of a precising invitation [to well also direct the attention of a longing one to the cry of

the peacock? In the Kumārapāla chapter of Prabandhacintāmani, page 212, we are told that that king having given Hemacandra (a Jain) a pressing invitation to join him in a pilgrimage to the temple of Somanātha (dedicated to S'iva), the hermit replied as follows:—" बुभुक्षितस्य किं निमन्नणाग्रह उत्क-ण्डितस्य किं केकारवश्रावणमिति लोकरूडेस्तपस्विनामधिकृततीर्थाधिकाराणां को नाम नपतरत्र निर्वन्धः "॥ "What need is there to show much zeal about inviting one who is hungry? Why make one who is longing, listen to the cry of the peacock? So runs the popular proverb, and, in accordance with it, I ask, why does your Majesty exert yourself to press hermits, whose very profession is the visiting of sacred places?" This is Mr. Tawney's rendering, on page 130 of his translation. Indian writers often tell us that the cries of the peacock intensify the longings of separated lovers! For example, Raghuvains'a xiii 27:-"िक्राधाश्च केकाः शिखिनां वभूवुर्यस्मिन्नसद्धानि विना स्वया मे."

ब्राह्मणग्रामन्यायः॥

The figure of a village in which Brāhmans abound. This is in Raghunatha's list, but hardly deserves a place amongst nyāyas. In Vedāntakalpataruparimala, page 188, a distinction is drawn between the expression प्रज्ञुरमाह्मणो प्राप्त: and माह्मणप्रज्ञेते प्राप्त:, the meaning, in the former case, being a village in which Brāhmans are more numerous than in some other village, and, in the latter, a village in which the Brāhmans outnumber the other castes. The passage is as follows:— "प्राज्ञुर्यस्य धर्मिविशेषणस्त्रेन निर्देश एव व्यधिकरणस्त्रातीयाल्यस्य निरूपक्तं रष्टम्। यथा प्रजुरमाह्मणो प्राप्त इत्यत्र प्राज्यंस्य प्राप्तान्तरस्त्र क्षिणे एवं परिष्ठ एवं परिकरणविज्ञातीयाल्यस्य निरूपकं रष्टमिति । तस्य स्वधर्मिविशेष्यस्य मानाधिकरणविज्ञातीयाल्यस्य निरूपकं रष्टमिति । तस्य स्वधर्मिविशेष्यस्य नु समानाधिकरणविज्ञातीयाल्यस्य निरूपकं एवं माह्मणप्रज्ञाते ग्राप्त इति प्रयोगे तह्ममगतश्चाल्यन्यपेक्षं प्राज्ञुर्य प्रतीयते." See also Tantravārtika, p. 1066 line 2. Akin to this is the महमामन्याय.

शास्त्रीचेण विचारेण तस्यापगमे सत्यप्रामाण्यशंकारूपप्रतिवन्धाभावात्पुनस्तस्मादेव निद्दोपवेदवान्यात्सफला धीरुदेति यथा भर्छुर्दुर्जनररण्ये प्रक्षिप्तो जीवन्नेव पुन-रागत इत्युपपत्त्या भर्छुज्ञानाप्रामाण्यशंकाकारणपुरुपापराधविगमे सति तद्दिपया भर्छुरेवायमिति सफला धीरुदेति."

Raghunāthavarman gives a different version of the story, but names no authority in support of it. He calls it n "होकिकी गाया."

भस्मन्याज्याहुतिः॥

Officing clarified butter on ashes [instead of on the sacrificial fire]. An illustration of wasted, or misdirected, effort. Upamitibhavaprapancā Kathā, page 240:—"अकार्यवारणोद्धको मूढे यः परिविद्यते । वाग्विक्तरो वृधा तस्य भस्मन्याज्याहुतिर्यया ॥ नोपदेश-शतेनापि मूढोऽकार्याक्षिवस्ते । शीतांशुत्रसनात्केन राहुर्वाक्येनिवारितः" ॥ There is another instance in Hemacandra's Paris'isṭaparvan i. 58:—"दथ्यो चैवं स रार्जापरहो तेषां कुमच्चिणाम्। सन्मानो यो मयाकारि स भस्मनि हुतं श्रुवम्."

The nyāya was doubtless derived from Chhāndogya Upanishad 5. 24. 1:—" स य इदमविद्वानग्रिहोत्रं जुहोति यथाङ्गारानपोद्य भस्मिन जुहुयाचारकस्यात्." It is found also in Naiskarmyasiddhi i. 16:—

" अन्तरेण विधि मोहाद्यः कुर्यास्ताम्परायिकम् । न तस्त्यादुपकाराय भस्मनीव हुतं हविः" ॥

भाण्डानुसारिस्त्रेहवत् ॥

The simile of [a remnant of] oil adhering to [the sides of] a vessel [out of which oil has been poured]. In the bhasya on Brahmasātra 3. 1. 8, there is a lengthy and important discussion as to whether, on returning to earth, in some new birth, after a residence in the moon, a man brings with him a remnant of the works which took him there,—this remnant being techni

cally styled anus'aya. S'ankara affirms that he does, and says:-''कः पुनरनुशयो नामेति । केचित्तावदाहुः । स्वर्गार्थस्य कर्मणो भूक्तफलसावशेपः कश्चिद्नुशयो नाम भाण्डानुसारिस्नेहवत् । यथा हि स्नेहभाण्डं रिच्यमानं न सर्वात्मना रिच्यते भाण्डानुसार्येव कश्चित्स्नेहरोपोऽवतिष्टते तथानुरायोऽपीति" ॥ The question is then asked, why does he not remain in that blissful region until the whole of his merit is exhausted? answer is, that, just as a servant who has long served in a king's household, finds his wardrobe at last reduced to the slender proportions of a pair of shoes and an umbrella, and is therefore unfit to continue in that exalted position, so, too, a man is unworthy of a residence in the moon who has only a small balance of merit remaining to his credit! Here is this unique reply in S'ankara's own words:—" नन निरवशेपकर्मफलो-पभोगाय चन्द्रमण्डलमारुढाः । वाढम् । तथापि स्वल्पकर्मावशेपमात्रेण तत्राव-स्थातुं न लभ्यते । यथा किल कश्चित्सेवकः सक्लैः सेवोपकरणे राजकुलमुपस्पर-श्चिरप्रवासात्परिक्षीणवह पकरणङ्ख्त्रपादुकादिमात्रावदोपो न राजकुलेऽवस्थातुं शक्तोति । एवमनुशयमात्रपरिग्रहो न चन्द्रमण्डलेऽवस्थातुं शक्तोतीति."

This is a portion of the system which is regarded as the highest flight of the Indian mind, and to which some restless folk in Europe and America are betaking themselves, in order to find rest for their souls! There are not a few in India to-day, however, who have found that rest by turning from these gropings in the dark, to the midday light afforded by an accredited revelation. To quote a modern writer:—"The painful, toilsome, searching of the creature into things too high for it, only ends in perplexity and bitter disappointment."

भाण्डालेख्यन्यायः॥

The simile of the design on a jar. Used, apparently, of something variable at will. It is found in Khandanakhanda-khādya (page 289 of Medical Hall Press edition) in the following passage:—

ध अथान्यत्रास्तु यद्वा तद्वा करणं प्रमाविवक्षितजातिविशेषव्यपदेशकं प्रमाणम् ।

चतसः खिल्वमाः प्रत्यक्षादिप्रमितयो भिन्नबुद्धिन्यपदेशभाजः । न च प्रमाता प्रमेयं वा तझेदहेतुः । प्रमाणानि तु यथाययं चतस्प्वसाधारणानीति भिन्नबुद्धि-न्यपदेशनिवन्धनानीति । भैवम् । विविक्षतपदं तावस्तक्षणे भाण्डालेख्यमिव पुरुपेन्छानामनियतविपयत्वात्" ॥

The commentator S'ankara Mis'ra explains the nyāya thus:—
"भाण्डालेख्यमिवेति । यथालेख्यं रेखोपरेखादि सर्वभाण्डसाधारणं न भाण्डविहोपलक्षणं तथा पुरुपाधीनविवक्षापि न विहोपिकेत्यर्थः" ॥

In the edition of S'rī-Harṣa's work, however, now in course of publication (together with the commentary Vidyāsāgarī) in the Chaukhambā Sanskrit Series (page 528), the form of the simile differs, and a different explanation of it is given:— ''मैविमिति। भण्डो विप्रस्मकस्त्रसालेख्यं भण्डालेख्यम्। देवदत्तस्य जाया किमपत्यं जनियध्यतीति पृष्टे पुत्रो न पुत्रीति विप्रस्मकस्य कुड्योपर्यालेख्यं न विप्यविद्योपियतं निपेधस्योभयथा योजियनुं शन्यत्वात्त्वधा विवक्षितपदमिष पुरुपेच्छानामनियतत्वेन चतुष्टयजातीयस्य नियमेन प्रत्येतुमशक्यत्वात्कस्यविद्यत्ताः प्रमितयो विवक्षिताः कस्यवित्यञ्चेति'।

The simile is found in Tātparyaṭīkā (page 496, last line) as भाषडालेख्य.

भूतं भव्यायोपदिश्यत इति न्यायः ॥

It is declared [by Mimāmsakas] that an accomplished [sacrificial] act is [not an end in itself, but] for the bringing about of a result in the future [such as the attainment of Heaven &c.]. And this, they say, necessitates belief in an Apārva as a connecting link between the two. See the arguments for and against this theory, in Professor Gangānātha Jhā's translation of Tantravārtika 2. 1. 5. Most of us will be thankful for the aid of so able an interpreter of the teaching of that terribly difficult book:

The nyāya is found, in slightly different form, in the

Sanksepasarrecka i. 143; and, in its usual form, in the commentary. I quote only the second half of the verse:—

"भूतं भव्यम्यानं भवति हि न पुनः सम्प्रपानं कराजि-रुगस्यस्थाः सञ्दर्शकिर्शनिनिपुणियो विसरादेवसाहः"॥

"भूतं भन्यायोपदिश्यत इति जैमिनिशचरसामिनोमेनं नी च नेदार्थनिर्णयेऽपि-कृताविति तदुक्तमेव प्रतीतुमुचिनमिलाभियेलाह । भूतमिति । तिद्धमिलर्थः । भन्यं साध्यं प्रधानं यस्य भन्यशेषमिलर्थः" ॥

In verse 312 of the same chapter we meet with it again, and also in the altered form in which a Vedantist would apply it to his system:—

" भन्याय भूतमिति किंच निभिन्नधाने काण्डे नयोऽयमित तद्विपरीतमाद्धः । भूताय भन्यमिति भूतपरं हि सर्वे पेदावसानमिति सत्रकृदाचचक्षे" ॥

" भन्याय भूतमिति । विधिः प्रधानं प्रतिषिपाद्यिषितो यस्मिन् काण्डे तस्मिन् । इह ब्रह्मकाण्डे । तद्विपरीतं भूतभव्यन्यायविपरीतम् । तद्वेपरीत्यमेवाह । भूताय भन्यमिति । हिर्हेता । यतः भूतपरं सत्यसिद्धब्रह्मपरं वेदावसानं वेदान्तं सूत्रकृदा-चचक्षे समन्वयसूत्रप्रमुखेः स्त्रीरक्तवानतो भाष्यकाराद्य एवमाहुरित्यर्थः" ॥ The above extracts will be found in The Pan lut, vol. iv, page 583; and vol. v. page 473.

The nyāya occurs again in i. 395 (Paṇḍit, vol. vi. p. 167) in a context dealing with bhāvanā, that topic so dear to the Mīmāṃsaka, for a right understanding of which nothing could be better than the perusal of Dr. Thibaut's translation of the Arthasangraha, pp. 3-5. Verse 482 of the same chapter contains a fourth example. It appears also in Tattvadīpana, page 377, line 7 from bottom, and page 427, line 9 from bottom; also in the Mīmāṃsānyāyaprakās'a, page 16, section 36.

भूमिरिथकन्यायः ॥

The simile of the man who [in order to become proficient] makes drawings of a war-charlet on the ground. This nyāya is found in Sabara's bhāshya on Jaimini 7. 2. 15, and again (in conjunction with मुक्तिष्टिन्याय) in 9. 2. 13. The latter passage is as follows:—" यसाबद्धपाध्यायः शिष्यस्विधायधीने नहरूणार्थम् । यस्त्रिध्यस्वद्धपाध्यायः शिष्यस्विधायधीने नहरूणार्थम् । यस्त्रिध्यस्वद्धपाध्यायः शिष्यस्विधायधीने नहरूणार्थम् । यस्त्रिध्यः प्रयोगीर्थे भूमिर्गथकवन् मुख्यिको भूमी रथमालिक्य शिक्षां करोति संयाम प्राम्थायो भविनीन यथा च लात्रः शुग्वेष्टीः प्रदुंके प्रयोगे प्रामुक्षमां भविनान्मीनि एक्सेनद्रप्रक्षम्" ।

In his Laub hanyayararnahara (page 180 b of India office MS, 582) Raghurāthavarman applies these two nyāyas and the श्रृश्त्वाक्रमिन्याय us follows—"परम्मनिन्यास्य विश्वयाक्रम्यास्याद्वीतार्मभावनादित्ममुच्छेद्याय न गुपरहेपेणित विश्वयायो सृक्तिविक् स्थापदाद्वीतार्मभावनादित्ममुच्छेद्याय न गुपरहेपेणित विश्वयायो सृक्तिविक् स्थायः श्रुप्तिदिस्यायः श्रृश्तिमापक्रमिनस्यायश स्थानेत् ॥ His Capturations of the three are telem from Jaccuration yang and a second of the three are telem from Jaccurations

भ्रष्टावसरन्यायः ॥

मदशक्तिवत् ॥

The simile of the power of an intoricant. It is employed by S'ankara in his bhūsya on Brahmasūtra 3. 3. 53:—"अन्नेके देहमात्रात्मद्दिनों लोकायतिका देहन्यतिरिक्तस्यात्मनोऽभावं मन्यमानाः सम्स्वयस्तेषु वाहोषु पृथिन्यादिष्वदृष्टमिष चैतन्यं शरीराकारपरिणतेषु भूतेषु स्वादिति संभावयन्तस्तेभ्यश्चेतन्यं मदशक्तिविद्यानं चैतन्यविशिष्टः कायः पुरुष इति चाहुः"॥ Ānandagiri comments on the latter part thus:—" मदिति। यथेकेकस्मात्ताम्यूलादेरदृष्टापि मदशक्तिः संवाते दृश्यते तथेदं शानमेकेकस्मिन्दृष्टमिष देहाकारपरिणतभूतेषु संहतेषु भवतीति चाहुरिति योजनाः" In the Lokāyatika section of Ṣaḍdars'anasamuccaya, kārikā 94 reads thus:—" पृथ्वयादिभूतसंहत्यां तथा देहादिसंभवः। मदशक्तिः सराक्तिः सराक्तिः सराहिः सराहिः स्वादिसंभवः। सदशक्तिः सराहिः सराहिः सराहिः सराहिः सराहिः सराहिः सराहिः पराहिः सराहिः सराहि सराहिः स

The illustration is found also in Nyāyamanjarī (page 439, line 4 from bottom):—" यत्तु मदशक्तिबदित्युक्तं तत्र मदशक्तेर्देष्टत्वादम्यु-पगमो न तु ज्ञानस्य तत्र दर्शनम्,"

मधु पश्यसि दुर्बुद्धे प्रपातं नानुपश्यसि ॥

O foolish one! thou seest the honey but dost not see the precipies. This is the second line of S'antiparva cccxi. 7. (cccx Bombay edn.), the first being "स्वादुकामुक कामानां वैतृष्ण्यं किं न गच्छित." Anandabodhācārya quotes it in his Nyāyamakaranda (page 77) as "मधु पश्यित दुर्देद प्रपातं किं न पश्यित." The editor of that work was apparently unaware of the existence of the passage in the Mokṣadharma, for he considered the आभाणक to be based on the following verse of the Devībhāgavata:—"मधु पश्यित मूदातमा प्रपातं नैव पश्यित । करोति निन्दितं कर्म नरकान विभेति च."

Thanks to the St. Petersburg Lexicon, we can refer to five other passages of the Mahābhārat where the same illustration is found. In Vanaparva cexxxv. 21 (Calc.), we read:—
"मधु प्रपश्चित्त न न प्रपातं चद्द्यूतमालंक्य हरन्ति राज्यम्." In Udyogaparva L. 27:—" विषमं नावमन्यन्ते प्रपातं मधुद्दिनः । संयुनं ये गमिष्यन्ति नररूपेण मृत्युना." In Dronaparva Li. 11:—" न लुक्यो बुध्यते
दोपान्मोहाल्लोभाव्यवत्ते । मधुलिष्मुर्हि नापक्यं प्रपातमहमीददाम्." Again
in exxxiii. 10:—" धनं धनेश्वरस्येच हत्वा पार्यस्य मे सुतः । मधुप्रेष्मुरिवाबुद्धिः प्रपातं नावबुध्यते." Lastly, in Striparva i. 37:— "मधु यः
केवलं दृष्वा प्रपातं नानुपश्यति । स भ्रष्टो मधुलोभेन शोकत्येवं यथा भवान्."

Compare the following from Sāstradīpukā 3. 6. 3, page 340:— "यो हि मधुन्येव इत्तर्रष्टिईुर्बटां शाखामधिरोहति तस्य विनिपात एव भवति । तद्वदिहापि । 'मधुर्रिष्वदेवास्य गुणकामं प्रपत्थतः । क्रियाफटविनाशात्मा विनिपातः प्रसन्यते."

मध्येऽपवादाः पूर्वान्विधीन्वाधन्ते नोत्तरान् ॥

In the Parible sendus chlara, this paribhas a stands between granty at the present one is as follows:—"Aparalas that are surrounded (by rules which teach operations that have to be superseded by the Aparalas-operations), supersede only those rules that precede, not those that follow, them." "The reason for (the validity of) this Peribhasa is this that (an Aparala, when it has become effective) by superseded by the rule which presents itself first no longer wants (to superse is smething else)." It appears in Melicipies 3 2 1 (var. 6) 4 1 35 (var. 4); 4 1 114 ever. 4 and 6) 4 3 132 (var. 6), 5 3 156 (var. 7), 6, 1, 102 (var. 6), 6 1, 165, 6, 3, 68 (var. 5), 6 4, 148 (var. 7), and 7, 2, 44 (var. 5) In no cost, however, are the weeks aftering four! in the patibles.

मन्द्विपन्यायः ॥

The simile of a slow-poison. It forms nyāya 150 of the Pūrvabhāga of Laukikanyāyaratnākara, and is used in opposition to तीव्यविष्याय as follows:—"एवं हि संदायादिनिवृत्तिमेन्द्रविष्यायेन सुकरा। बोधादाक्ष्यं प्रतिवाद्यापादितं तु संदायादि तीव्यविष्यायेन दुष्परिहरं स्वात्। सद्योभुक्तं विषं मन्द्रमन्यथा तीव्रम्." It occurs in S'āstradāpikā 1. 3.4 (page 148, line 2 from bottom):—"इत्यं च संभवति प्रामाण्ये नाप्रामाण्यं युक्तमिति भवति केपांचिदाकांक्षा सापि मन्द्र-विष्यायेन निराकतेव्येत्येवमर्थमिद्मधिकरणम्."

महतापि प्रयत्नेन तमिस्रायां परामृशन् । कृष्णग्रक्त-विवेकं हि न कश्चिद्धिगच्छति ॥

Not even by the most thorough examination, could one distinguish between black and white, in intense darkness. The verse is Kumārila's, and is used by him (in Tantravārtika 1. 3. 1) to illustrate the impossibility of tracing the sources from which Manu and other Smṛiti-authors derived their laws. Just before the sloka he says:—"न च तिह्नायते कीदशाहाक्यादिदं मन्यादिसः प्रतिपत्रं कि विधिपरादुतार्थवादरूपादिति." Then, immediately after the verse:—"न च मन्यादिवचनाहेदम्ख्यं निश्चिमः." This latter clause, as the Nyāyasudhā points out, is with reference to Manu's own statement, in chapter ii. 7, to the effect that every precept of his was deduced from the Veda.

महति द्र्पणे महन्मुखं तदेव कनीनिकायामणु ॥

The very same face which looks large [when seen] in a large mirror, appears small [when reflected] in the pupil of the eye. The illustration is found in Tātparyaṭīkā, page 137 line 16:—" एकमपि व्यक्तकोदादुक्कपैवन्निकपैबहुष्टं यथा महित द्वेणे महन्मुनं तदेव कनीनिकायामण्यिति."

Mātriceta and the Mahārājakanikalekha, he quoted a verse from a Tibetan work, and gave the following translation:-"When like the neck of a tortoise, entering the hole of a yoke in the ocean, I had obtained the state of man, attended with the great festival of the good religion." He then added this explanatory remark:-"The reference to the blind tortoise, which rises from the bottom of the ocean once in a hundred 'years, and by a rare chance happens to insert his neck into a yoke floating on the surface of the ocean, is used to illustrate the extremely rare chance by which a living creature is born as a human being." After pointing out the recurrence of the simile in two other Buddhist works, he added:- "I have noted also a fourth recurrence of it in the Tibetan version of a work entitled Subhāṣitaratnakarandakakathā, and ascribed to Sūra. This reference will now be familiar to M. Lévi, who has himself discovered in Nepal the Sanskrit text of the work... The Sanskrit original here reads...as follows:-

> ata evāha bhagavān mānuṣyam atidurlabham _l mahārṇavayugachhidre kūrmagrīvārpaṇopamaṇu _{ll}

Is it not probable that we have here a saying ascribed to Buddha, which we may hope also to find in the Pali literature? [I now learn from Prof. Rhys Davids that it does occur in the Majjhima Nikāya: see the edition of Mr. Chalmers iii. page 169]."

This is the passage of the Nikāya quoted by Mr. Harinātha De, but as he makes no reference to Mr. Thomas' article I infer that he, too, in 1907, was as unacquainted with it as myself.

Orthodox writers, such as Kumārila, Vācaspati Mis'ra and others, have not hesitated to make use of illustrations employed by Buddhist writers, and that now under consideration forms no exception. I have recently met with a slightly modified form of it in the *Bodhasāra*, a modern Vedantic work by S'rī-Narahari, published, together with a commentary, in the

महिपीस्त्रेहप्रतिवद्धभिक्षुदृष्टान्तः ॥

The illustration of a devotee who was hindered [in the religious life] by the affection which he had for a courtezan [when he was a householder]. It is said to be the subject of a Gāthā, and is cited to show that the past, equally with the present or future, may injuriously influence the seeker after the knowledge which leads to emancipation. It is found in Pancadas'ī ix. 41:—

" अतीतेनापि महिपीस्रेहेन प्रतिवन्यतः । भिक्षुस्तत्त्वं न येदेति गाथा लोके प्रगीयते "॥

We are told in the next verse that the Guru, making use of that self-same incident as an instrument for the conveyance of Brahmajnāna, brought about its removal and secured the man's emancipation! The commentator puts it thus:—"गुरुस्तस्य तस्वोपदेष्टा तदीयं महिपीछेहमनुस्त्य तस्यामेव महिष्यां तस्वं तन्महिष्युपाधिकं ब्रह्मोक्तवान् ततः सोऽपि महिपीछेहलक्षणप्रतिवन्धकापगमेन इपिष्टि तस्वं यथावत् शास्त्रोक्तप्रकारणेव ज्ञातवानित्ययः"॥

The three verses immediately preceding the above will be found under the हिरण्यनिधिदशन्त.

मुनिर्मनुते मूर्खो मुच्यते ॥

A sage meditates [on Brahman] and a fool is emancipated! An impossible sequence. Compare Ezekiel xviii. 2:—"The fathers have eaten sour grapes, and the children's teeth are set on edge." The nyāya forms part of an interesting passage on page 37 of Vedāntatattvaviveka:—" एतेनेदमपास्तं मुनिमंनुते मूर्खो मुन्यत इत्येतन्छास्रकलं प्रयोक्तरीति न्यायिवरुद्धम् ॥ तया चाभाणकः । काचित्रपादी तनयं प्रसूते कश्चित्रिपादस्तु कपायपायीति । मुनिकर्वकश्चवणादि-विधिकलस्य साक्षात्कारस्य मूर्खेऽनम्युपगमात् । तत्कलस्याप्यविद्यानिवृत्तेम्तिन्त्रस्यान्त्रगतत्या तावन्मात्रत्या मूर्खेनिष्ठत्वामावात् । दृष्टकलानां यथादर्शमुप-पत्तेश्च." For the nyāya द्वास्रकलं प्रयोक्तरि, see below.

य एव करोति स एव भुङ्गे॥

He who performs an action will himself reap the fruit thereof [whether in the form of reward or retribution]. doctrine, common to all the orthodox schools, is found in Nuānavartika 3. 1. 4 and is directed against the belief that the body is the soul, and that when the body is cremated, the man, with all his decds, ceases to exist. This is reasserted in Tatparyatika, page 403, thus:-"य एव कर्मणः कर्ता स एव तरफलस्य भोक्तेति सर्वेरा-स्तिकपथानुसारिभिरभ्यपेयम्." The emphasis, therefore, here is not so much on the fact that whatsoever a man soweth that shall he also reap, as that vohosoever soweth the same shall also reap. This, of course, implies that the reaper will be conscious of the fact that he was the sower, for otherwise the precept would be of no moral value. It is difficult to see how any one can hold with the above, and at the same time be a believer in the doctrine of transmigration, the advocates of which are compelled to admit that the subjects of those repeated births have absolutely no consciousness of previous existences. I am not unmindful of the fact that the followers of the Yoga system [sūtra iii. 16] profess to attain to a knowledge of the past and the future by means of संयम (that is, by धारणा, ध्यान, and समाधि collectively); but, even if that were so, the number affected would be infinitesimal.

यत्करभस्य पृष्ठे न माति तत्कण्ठे निवध्यते ॥

That for which there is no room on a camel's back is tied to his neck! Illustrates the piling up of misfortunes almost beyond endurance. Perhaps akin to our "It is the last straw which breaks the camel's back." It occurs in Upamitibhava. prapancā Kathā, page 394:—" मया चिन्तितम्। अहो हता देवेन वर्ष मन्द्रभाष्याः। विद्रिमाभाणकमायातम्। यद्वत यक्करभस्य प्रष्टे न माति तत्कण्डे

नियध्यत इति । तथाहि चेश्वानरपापमित्रयोगेणेव कुमारस्य गाडमुद्रेजिता वर्य यावतेयमपरा कृत्येवास्य भार्यो सम्पन्नेति.'' Krityā is a female deity who is invoked for evil purposes. There is another example on page 895 of the same:—

> " महाभारसमाकान्तमूर्तेराराटिकारिणः । यरप्रष्टे माति नोष्ट्रस्य गलके तन्नियध्यते " ॥

यत्राकृतिस्तत्र गुणाः ॥

Where there is a good outward appearance, there also are good qualities. This is found in Hemacandra's Paris'ista-parvan iii. 233:—"अस्यकृत्यनुसारेण गुणानिप हि निश्चिन् । यत्राकृतिस्तत्र गुणा इति लोकेऽपि गीयते." It is contained also in verse 5076 of Indische Sprüche, but whether as a quotation or not, I can not say:—"यत्राकृतिस्तत्र गुणा वसंति नैतिहि सम्यक्विभिः प्रणीतम् केनातिचार्वग्यपि मे हिद्स्था दुनाति गात्रं विरहे प्रियासी." Professor Böhtlingk took it from Kosegarten's edition of the Pancatantra (i. 208), but I cannot find it in the Bombay edition. Some work on राज्ञाररस is a much more probable source.

यदिभिधित्सितं तदिभिधीयतां फले व्यक्तिभीविष्यति ॥

Say what you wish to say about a thing, but its real value will be shown by the advantage derived from it. In the opening part of the Tārkikarakṣā the author says:—" मारेप्तितस्य अन्थस प्रेक्षावदुपादित्सामयोजिकामभिमतफल्रसाधनतामभिधाय श्रोतृबुद्धिमनुक्लयन्वार्तिप्यमाणमेवाये द्शीयति ।

निःश्रेयसफलं प्राहुर्येषां तत्त्वाविधारणम् । प्रमाणादिपदार्थास्ते लक्ष्यन्ते नातिविस्तरम् ॥"

On which Mallinatha comments thus:—
" ननु यद्भिधित्सितं तद्भिधीयतां फले व्यक्तिर्भविष्यतीति न्यायात्कं सृषात्रे
धक्ष्यमाणार्थप्रतिज्ञाडंबरविलम्बेरित्याद्यक्लोकाक्षेपमाशंक्य समाधत्ते प्रारिष्तितस्येति । प्रेक्षावतां धीमतासुपादित्सा स्वचिकीर्पा तत्र प्रयोजिकां हेतुभूतामित्यर्थः।
प्रेक्षावत्प्रयृत्तेः प्रयोजनज्ञानाधीनत्वात्तज्ज्ञापनायात्रे प्रतिज्ञा कार्येति भावः ॥ "

यद्गहे यदपेक्षं चक्षुस्तदभावब्रहेऽपि तदपेक्षते ॥

eat on which the eye depends to perceive an object, it must

depend on to perceive that object's absence. This is Pror Cowell's rendering of the nyāya in the Aulukya ter of Sarvadars'anasangraha (page 126, Jivānanda's):- " न चालोकाभावस्य घटाद्यभाववद्यपवद्भावत्वेनालोकसापेक्षचक्षर्जन नविषयत्वं स्यादित्येपितव्यं । यद्गहे यद्पेक्षं चञ्चस्तद्भावप्रहेऽपि तद्पेक्षत न्यायेनालोकप्रहे आलोकापेक्षाया अभावेन तदभावप्रहेऽपि तदपेक्षाया अ-त." "And you need not assert that this absence of light t be the object of a cognition produced by the eye in endence on light, since it is the absence of an object possesscolour [i. c. light possesses colour, and we cannot see a jar's ence in the dark], as we see in the case of a jar's absence; ause, by the very rule on which you rely, namely, that on ch the eye depends to perceive an object, it must also depend to perceive that object's absence, it follows that as there is dependence of the eye on light to perceive light, it need not end thereon to perceive this light's absence."

Most probably Mādhava took this from Udayana's Kiraņāvali ere it stands (on page 18) in a similar context. It occurs in Labraņāvaliṭīkā, page 12.

यववराहाधिकरणन्यायः॥

In Anandagiri on Brahmasūtrabhāṣya 2. 3. 45 we read:— ाववराहाधिकरणन्यायेन लोकप्रसिद्धिः शास्त्रीयप्रसिद्धाः वाध्येत्याह." There no adhikaraṇa of this name in Mīmāinsā or Vedānta, but e reference is doubtless to the शास्त्रप्रसिद्धार्धप्रामाण्याधिकरण, herwise styled the आर्यन्द्रन्द्धाधिकरण, which comprises Jaimini's tras 1. 3. 8 and 9, under which the words यव, वराह, and others wing a double meaning, are discussed by the bhāṣyakāra. nese two sūtras are quoted by S'ankara on Brahmasūtra 3. 42, and explained by Ānandagiri. The matter is well put

in Colebrooke's Essay on Mimanisa (page 339);-"A very curious disquisition occurs in this part of the Mimanisa, on the acceptation of words in correct language and barbaric dialects, and on the use of terms taken from either. Instances alleged are yava, signifying in Sanskrit, barley, but in the barbaric tongue, the plant named priyangu: varāha in the one a hog, and in the other a cow for, rather, a crow]; pilu, a certain tree, but among barbarians an elephant; vetasa, a ratten cano and a citron [or, rose-apple, jambu]. The Mimamsa concludes, that in such instances of words having two acceptations, that in which it is received by the civilized (Aryas), or which is countenanced by use in sacred books, is to be preferred to the practice of barbarians (Mlechka), who are apt to confound words or their meanings." The above is of importance to students of Vedanta; for, in addition to the passages named above, it is discussed in Bhamati 3. 3. 52, and enlarged upon in Vcdantakalpataru, pages 461, 462. The brief allusion, too, to the same thing, in Bhamati 1. 3. 22, in the words:—"न हि गावो वराहमनुधावन्तीति कृष्णाविहद्भानुधावनमुपपद्यते गवामपि तु तादश-सुकरानुधावनम्," is quite unintelligible alone. See too, S'alika page 192; Tātparyatīka, page 292; Kusumānjali, vol. 2, pages 130, 154; and Nyāyamanjarī, page 288, line. 26.

यश्चोभयोः समो दोपो न तेनैकश्चोद्यो भवति ॥

When the same fault attaches to both sides of an argument it cannot be urged against one alone. This is Professor Cowell's rendering of the nyāya in the Pāṇini chapter of Sarvadars'anasangraha (page 142, Bib. Ind., and 161 Jivānanda's edn.) It originated, however, with Patanjali, and is found in Mahābhāṣya 6. 1.9 (vārt. 2) as "यश्चेभयोदोंपो न तमेकथोचो भवति." S'abara (on sūtra 8. 3. 14) quotes it as "यश्चेभयो-

दोंपो नासावेकस्य वास्यः." In a form differing slightly from these it is quoted in Nyāyakanikā (page 225, line 4 from bottom), and is still further changed in the following verse of Aniruddha's on Sānkhyasūtra i. 6:—

"यत्रोभयोः समो दोषः परिहारोऽपि ताददाः। नैकः पर्यनुयोक्तस्यसादगर्धत्रिचारणे"॥

For other references to the nyāya, see Tantravērtika, page 947; Nyāyamanjarī, page 95, line 10 from bottom; and the poetical form) Tarkabhāṣā, page 88. The Ebandandan cites the first two words of the nyāya, on page 551, and remove it to Bhaṭṭa (Kumārila).

यस्य नास्ति पुत्रो न तस्य पुत्रस्य क्रीडनकर्ति क्रियन्ते ।

Toys are not made for the son of a man की कि का कार्या This is used by S'abara to illustrate Jamais की कि कि कि "न चाइविधिरनदें स्वात्." He says:—"ब्युक्त कियाका किया विधिः स्वात्। भवति च विशेषविधिः 'आवत्तः क्या कृति च वर्णात् क्या प्रस्तरविशेषः शिष्येत यथा यस्य नान्ति पुत्ती न नुका कुल की क्या कि विश्वाद्व

Then, in Parthasarathi's Nysyrra and find the expression maintanaged and a second maintanaged an

यस्याज्ञानं भ्रमलस्य हानः स्टाह च हेन्ति हाः ।

He who has Nescience as a delusion; [but there is the second through a partier 'as is a delusion of the second in Se

The above and in the second of the second of

1.

second pada of the line. He says:—"यस्यानात्मनि देहादायात्मभ्रमी-इति तत्वाज्ञानमिति कल्यते."

The verse of which it forms the first line is quoted in full by Rimatirtha in his discussion of the term adhydropa in Section 6 of Vedantasāra. In the Calcutta editions of 1829 and 1886, the reading of the second pāda is "आन्यः सम्पद्धारित मः," whilst Prof. A. E. Gough, in his translation published in The Pandit of August 1872, followed the reading "आन्वोध्यायक्येति सः," In my edition of 1894 (page 104) I adopted the reading "आन्वः समाह वेति मः," but I now see that in so doing I was complifying the truth of the first pada! There was manuscript authority for it, however, and so Vedyasāgara, p. 443.

In its time form the nyāya is found in the commentary on Section in Particular iii. 8 (The Pandit, vol. viii. page 660), and with in Pattered paper, page 179 (with the mislection militarity mark). The former passage is as follows ---

भवत् भिष्यायत्वतानयोनियर्यवयभेऽपि ग्रमाज्ञानं भ्रमानस्य भ्रास्तः सम्यक्षः वेदि च इति स्यायान्त्वानक्षात्रितस्वयोषानाभेकाश्रयस्यमानुज्ञानाश्रयस्यिमाः स्वरूपकोष्ट्रस्यक्षात्रे स्थायः ४५०॥ The example given here, of one of superior might overcoming a less mighty one, is that of Krishna and the demon Kanisa. The death of the latter is described in Vishnu-Purāna, Book V, chapter xx. Those who are familiar with the English Bible will call to mind the words "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." The 'strong man,' here is the Prince of this world—"that old Serpent, called the Devil, and Satan, which deceiveth the whole world"—his 'gcods' are human souls and bodies; the 'stronger than he' is Christ, the Prince of Peace,—to whom has been given the commission "to bring out the prisoners from the prison."

येन नाप्राप्ते यो विधिरारभ्यते स तस्य वाधको भवति॥

Here is another of Raghunātha's grammatīcal nyāyas. It forms paribhāṣā 57 in Nāgojibhaṭta's work, and is rendered by Professor Kielhorn as follows:-" A rule which is given (in reference to a particular case or particular cases) to which another (rule) cannot but apply (or, in other words, which all fall already under some other rule), supersedes the latter." "The meaning of the words चेन नामाने is 'while another rule is necessarily applying, for the two negatives (and a) import more force to the word (Air, than this word would possess without them)." The Professor adds the following in a footnote:-"This paribhasa teaches us the meaning of the term apavada. and in doing so tells us the reason why an apavada possesses greater force than antaranga and other rules. An apavada is a special rule; it is given in reference to particular cases which all fall under some general rule (utsarga); as it is not applicable in any case which does not fall under the general rule, it must necessarily supersede the latter, because it would otherwise not serve any purpose whatever." Kaiyata and Nages'a generally quote it in the shortened form of de engineere 16

Under this paribhāṣā Nāgojī introduces and discusses the तककोण्डिन्यन्याय, namely "ब्राह्मणेभ्यो दिध दीयतां तकं कोण्डिन्याय." The paribhāṣā is found in the following passages of the Mahābhāṣya:—1. 1. 6. (vārt. 1.); 1. 1. 28; 3. 4. 85 (vārt. 2); 6. 1. 2 (vārt. 4), where the तककोण्डिन्यन्याय is brought in; 6. 1. 166; 6. 3. 68 (vārt. 5); 6. 4. 163 (vārt 2), with तककोण्डिन्य again; 7. 2. 44 (vārt. 4); 7. 2. 117 (vārt. 2), with तककोण्डिन्य; 8. 2. 23 (vārt. 5); 8. 2. 72; and 8. 3 112.

रथकारन्यायः॥

The simile of the Rathakara. There is a Vedic text which says, "In the rainy season a Rathakara ought to establish a sacred fire." The question then arises, what is meant by the word Rathakāra? Does it mean a chariot-maker, or is it a member of the caste produced by the marriage of a Mahisya (the offspring of a Kshatriya and a Vais'ya-woman) with a Karani (the offspring of a Vais'ya and a S'ūdra-woman), which is called Rathakāra? The question is discussed in Jaimini 6. 1. 44-50, and is decided in favour of the latter. The discussion is thus summarized in Jaiminīyanyāyamālāvistara:-"आधाने श्रुयते । वर्षांसु रथकार आद्धीतेति । तत्र रथं करोतीति ब्युत्पत्या त्रैवर्णिको रथकार इति चेत् । नेवम् । संकीर्णजातिविशेषे रूडत्वात् । वश्यायां क्षत्रिया-द्वरपन्नो माहिष्यः । शुद्धायां वैश्यादृत्पन्ना करणी । तस्यां करण्यां माहिष्यादु-रपन्नी रथकारः । तथा च याज्ञवल्क्यः । 'माहिप्येण करण्यां त रथकारः प्रजा-यत' इति । तस्य च रथकारस्याधानकालो वर्पर्तः" ॥

The nyāya is quoted by Nāgojībhaṭṭa în his vritti on the ninety-eighth paribhāṣā (अवयवप्रसिद्धेः समुदायप्रसिद्धिवंदीयसी), which Prof. Kielhorn renders thus:—"The (conventional) meaning which a word conveys when taken as a whole, is stronger than the (etymological) meaning derived from (a division of the word into) its parts." In other words, रूचियां सम्बद्धि, which Raghunātha exemplifies by this word Rathakāra. The vidhi on which this is based is quoted in full in Nyāyamanjarī, page 140, line 3.

रात्रिसत्रन्यायः॥

The rule as to a night-sacrifice. This is the topic of Jaimini 4. 3. 17-19, and is largely used by writers on Vedānta as a type of scripture-passage conveying no direct promise of reward, and therefore dependent on an arthavāda-passage for such promise. Though S'ankara does not mention the nyāya in his bhāṣya on Brahmasūtra 3. 3. 38, it is evident that he has it in view, and Ānandagiri, and Amalānanda (in the Kalpataru), expressly connect his remarks with it. So also the Kalpataruparimala. The last-mentioned work quotes it again on page 255 (in connection with Brahmasūtra 1. 2. 24):—"तथा सर्वपापप्रदाहोऽपि प्रहालिङ्गप्रक्षोत्तराभ्यां प्राधान्येन प्रतिपिपाद्यिपितत्तयोपकान्तस्योपासनस्य फलाकांक्षया राजिसकृत्यायेनार्थवादिकफलिवपिएणामे कर्तव्ये प्रधानार्थवाद इवाङ्गार्थवादे श्वतस्यापि फलस्य प्रहणांचित्याद्"

The nyāya is found also in Pancapādikāvivaraṇa, page 122, line 8 from bottom, and again on page 134, line 9 from the bottom. The latter passage is as follows:—"ननु रात्रिसत्रन्यायेनार्य-वाद्गतमेव मोक्षं बह्यनानं वा प्रयोजनं साध्यत्येन परिणमध्य मोक्षकामो बह्यन्तानकामो वा विचारयेत् &c." See, too, S'ālikā, p. 7 and 157; and Tattvamuktākalāpa v. 81.

राधावेधोपमा ॥

The simile of picroing the central figure of a target. That is, hitting the bull's eye. It is used of something difficult of accomplishment, and requiring great skill. "In Prākrit the rūdhā is generally called puttaliyā, literally 'a little figure,' as apparently a little human figure was painted in the middle of the butt." This note, contributed by Professor Leumann to Mr. Tawney's translation of Merutunga's work, is probably a correct explanation of the word तथा, rather than the dictionary meaning, "an attitude in shooting." The illustration appears on pages 412, 420, and 434 of Upanitiblavaprapancā Kothā, as follows:—"सा घेपती भवेत्वस्य सामग्रीयं सुदुर्हमा। राधावेधोपमानेन धर्म-

प्राप्तिः प्रकीर्तिता"॥ "एनं संसारविस्तारं विलंब्य कथमण्यदः। मानुष्यं प्राप्य दुष्पापं राघावेघोपमं जनः "॥ "भो भन्याः प्रविहाय मोहललितं युप्माभिरा-कर्ण्यतामेकान्तेन हितं मदीयवचनं कृत्वा विशुद्धं मनः। राघावेघसमं कथंचिद्- तुलं लब्ध्वापि मानुष्यकं हिंसाकोधवशानुगेरिदमहो जीवैः पुरा हारितम्." Two more examples will be found on pages 575 and 981 of the same.

The above meaning of rādhā fully explains the epithet rādhābhedin as applied to the renowned archer Arjuna.

रोहणाचललाभे रत्तसम्पदः सम्पन्नाः॥

On acquiring the mountain Rohana one acquires the wealth of gems contained in it. This occurs in the Pratyabhijnā-section of Sarvadars'anasangraha (page 106 of Jivananda's edn.):-"परमेश्वरतालाभे हि सर्वाः सम्पदस्तन्निप्यन्दः मय्यः सम्पन्ना एव रोहणाचललाभे रत्नसंपद इव। एवं परमेश्वरतालाभे किम-न्यत्प्रार्थनीयम् । तदुक्तमुललाचार्यैः । 'भक्तिल्क्ष्मीसमृद्धानां किमन्यदुपयाचि-तस्। एनया वा दरिद्राणां किमन्यद्रपयाचितमिति.'" Professor Gough renders it thus:- "For when the nature of the Supreme Being is attained, all felicities, which are but the efflux thereof, are overtaken; as if a man acquired the mountain Rohana (Adam's Peak), he would acquire all the treasures it contains. If a man acquire the divine nature, what else is there that he can ask for? Accordingly Utpalācārya says-'What more can they ask who are rich in the wealth of devotion? What else can they ask who are poor in this?""

For a story in connection with the mountain Rohana as mine of wealth, see Prabandhacintāmani, page 3.

वटे यक्षन्यायः॥

The belief as to a Yaksa in a Banyan tree. A popular belief, based solely on the tradition of the elders, that a Yaksa, or goblin, lives in every Banyan tree. It is used as an illustration of ऐतिस ('tradition'), which some regard as a pramana, but which Gautama rejects as such. See Nyāyasūtra 2. 2. 1. The Nyāyasātravivāraņa expounds the term thus:—"ऐतिहामिह उक्षे यक्षः प्रतिवसतीति लोकप्रसिद्धिः । तत्र मुलवक्रनिर्देशेनाप्तोक्तत्वानिश्चयेन तादश-निश्चयस्य शाब्दयोधहेतुतया नास्य शब्दप्रमाणेऽन्तर्भावः"॥ This is the position of the objector who maintains that tradition is a distinct pramāna; the refutation is contained in sūtra 2. Ballantyne's Aphorisms of Nyaya Philosophy, Book ii, page 66, we have the following rendering of a portion of the Nyāyasūtravritti:-"A rumour (aitihya) is what is expressed in this way--- 'thus indeed people say '&c. for it is an assertion which has come from one to another, without any first assertor being indicated :-- for example, 'In every Bengal fig-tree there is a goblin,' and the like." In a foot-note to page 329 of Colebrooke's Essays, vol. i, Professor Cowell gives to aitihya the meaning of "fallible testimony (as opposed to infallible s'ruti)," whilst Colebrooke himself, on page 427, renders it by 'tradition.' In Nyayamanjari, page 194, the nyaya is applied in the following way by the disbeliever in the existence of God:--न च प्रसिद्धि-मात्रेण युक्तमेतस्य कल्पनम् । निर्मृङत्वात्तथा चोक्तं प्रसिद्धिर्वटयक्षवत्. " And at the top of page 64, there is the following, forming the second half of a verse :--

> "ऐतिहां तु न सत्यमत्र हि वटे यक्षोऽन्ति वा नेति वा को जानाति कदा च केन किंति यक्षस्य कीरम्बपुः"॥

In S'lokavërtika (page 492) we read " जगति वहु न तथ्यं नित्य-मेतिसमुक्तं भवति तु यदि सत्यं नागमाञ्चियते तत् " which Prof. Gauganatha Jha renders by " Much of what is known in the world as 'Tradition' is not always true; and whatever happens to be true that does not differ from 'Valid Testimony.'" Pārthasārathi's comment on this is—" पुरुषवचनपरंपरा ऐतिसं तटे वटे वेश्ववण इसादि । तचानिर्णायकस्वास्त्रमाणमेव न भवति । तद्भावेऽप्यागमान्तर्भावात्." See, too, Tārkikarakṣā, page 117.

वध्यतां वध्यतां वालः ॥

As Raghunāthavarman had the temerity to include this in his list of nyāyas, I introduce it in order to show its origin and its worthlessness. At the bottom of page 53 of the Benares edition of Laukikanyāyasangraha, it stands thus:—"त्या च 'चध्यतां चध्यतां चालो नानेनायांऽस्ति जीवता । स्वपश्रहानिकरृत्वाधः इलाङ्गारतां गत 'इति न्यायविषयतां नातिवर्तते." This verse, and the words which follow it, are taken bodily, from Citsukhī i. 16 (The Paṇḍit, vol. iv, page 534); but the real source of the s'loka is Vishnu Purāṇa 1. 17. 31, where it reads "दुरास्मा वध्यतामेषः," the remainder being the same as the above. I got the clue from the Laukikanyāyaratnākara, where Raghunātha apologetically says:—"इदं विष्णुपुराणे प्रह्लादमुहिइय हिरण्याञ्चन्यमं पूर्वेन्यांयरवेनोदाहतत्वाक्तयेनोदाहत्त्वम्."

वर्चोन्यायः॥

The topic of glory [or splendour]. This forms the topic of Jaimini 3. 8. 25-27. The point discussed is whether in using the mantra "ममाने बचो विह्नेपन्छ," "Fire! let there be glory for me in the offerings," the officiating priest (at the new and full moon sacrifices) is to enjoy the fruit, or whether it falls to the sacrificer. The pūrvapakṣin holds the former view, but the decision is that it goes to the latter. In this adhikaraṇa there is mention of karaṇa-mantras, but the term is not explained. Kunte says that a karaṇa-mantra is that which regulates sacrificial operations; and that one which is merely chanted in the course of a sacrificial operation is called akarma-karaṇa-mantra.

विऌ्ननासिकस्यादर्शदर्शनम् ॥

Showing a looking-glass to a man whose nose has been cut off! An incitement to wrath! It occurs in Prabandhacintāmaṇi, page 291, as follows:—" प्रायः सम्प्रतिकोपाय सन्मार्गस्योपदेश-नम्। विस्तनासिकस्येव यहदादर्शदर्शनम्." "As a general rule, pointing out the right way leads to immediate wrath, as the showing of a mirror to one whose nose has been cut off." This is Mr. Tawney's rendering, and I have adopted the reading of his manuscripts in the first line. In the second line, the Mss. read विश्वदादर्शदर्शनम्.

विश्वजिन्न्यायः ॥

The law regarding the Vis'vajit-sacrifice. It forms part of the great sacrifice called Gavam ayana which lasts for a year; for a description of which see Dr. Eggeling's translation of S'atapatha-Brāhmana, vol. 2, page 427. A quite new explanation of this sacrificial session is propounded in a book by the learned Librarian of the Mysore Govt. Oriental Library, entitled Gavam Ayana, the Vedic era. It was favourably reviewed by Prof. L. D. Barnett in the Journal of the Royal Asiatic Society for April 1909. The Vis'vajit is discussed in Jaimini 4. 3. 10-16, and 6. 7. 1-20. In the former, the question is raised of the reward which is to follow the offering of the sacrifice, since none is mentioned in the scripture prescribing it; and the decision is that in this, and in all similar cases. heaven is to be understood to be the reward. This is somewhat quaintly put by S'abara under sûtra 16:- " अनादिष्टफले कर्मणि स्वर्गः फलम् । इति प्रत्ययो कोके । एवसुच्यते । आरामकृदेवदत्तो नियतोऽस्य स्वर्गः । तडागक्रहेवद्त्तो नियतोऽस्य स्वर्ग इति । इत्यमनेन न्यायेन स्वर्गे संप्रता-यो भवति यसात्स्वर्गफलेषु कर्मसु कर्तव्येषु फलवचनं नैवोधारयन्ति ग्रस्यत एवेति । तसादप्यवगच्छाम एवंजातीयकेषु स्वर्गः फलमिति." The offerer of the Vis'vajit is required to surrender all his property to the sacrificing priests, a point which gives rise to a very curious discussion in the Sixth Book. Is he then to give away his father and mother; or, if a reigning monarch, is he to part with all the lands of his kingdom? These and many other interesting points are fully argued out by S'abara; and, for some of them, the English reader may with advantage refer to Colebrooke's Essay on the Mimāmsā, vol. i., page 345.

This nyāya is very frequently quoted by writers on Vedānta and Nyāya. The following are examples. Bhāmatī, page 86:— "न च महाभूयादन्यद्रमृतावमार्थवादिकं किञ्चिद्दन्ति येन तत्काम उपासना-यामधिकियेत, विश्वजिन्यायेन तु स्वगंकल्पनायां तस्य सातिशयत्वं क्षयित्वं चेति न नित्यमल्प्यसुपासनायाः"। Vedāntakalpataru, page 430:— "सिन्निहितकरणोपकारे संभवति न विश्वजिन्न्यायेन स्वगंकल्पना नापि द्रश्पूर्णमासफल्प्यसुपासनायाः"। See, too, Pancapādikāvivarana, pages 134 (line 9), 137 (line 13), and 164 (line 6 from bottom). Nyāyamanjarī, page 524, line 13 from bottom:— "परप्रकरणपरिपठण-विरहाच नास्य संपदादिविधिवत्प्रधानाधिकारनिवेशित्वमतो विश्वजिद्धिकरण-न्यायेन स्वगंकाममधिकारिणमिह यावदुपात्तमध्यवसामस्तावदेव च न पुनरावतंते &c." There is another good example of it in the early part of the Jaimini chapter of Sarradars'anasangraha.

विपकुम्भं पयोमुखम् ॥

A bowl of poison with milk on the surface. A wolf in sheep's clothing. The illustration is found in Merutunga's work the Prabandhacintāmani, page 153:—"परोक्षे कार्यहन्तारं प्रसक्षे प्रियचादिनम्। वर्जयेचाह्यां मित्रं विपक्तमं पयोमुखम्." "The friend who behind one's back tries to impede one's business, but in one's presence speaks kindly, such a friend one should avoid, a bowl of poison with milk on the surface." This is Mr. Tawney's rendering (on page 92), and he points out in a footnote that the verse is quoted in Böhtlingk's Indische Sprüche, and ascribed by him to Cāṇakya.

शंखन्यायः ॥

The simile of [the time for sounding] the conclusivell. An offering called उपांज्याज, or 'low-voiced offering,' is performed between the cake-oblation to Agni and that to Agni-Soma at the full-moon, and between the cake-oblation to Agni and that to Indra-Agni at the new-moon (Dr. Eggling's trans: of Satapatha-Brahmana, vol. i. pago 192). Sometimes, however, the second oblation is omitted; and then the question arises how is the Upānis'uyāja to be offered, since that comes between the two? The subject is discussed in Jaimini 10. S. 62-70, and the above question is answered by S'abara as follows:-"यो हि इयो: प्रोडा-. शयोमेध्य इति कांलोऽवगम्यते स एव पूर्वसादुत्तर इति । एवं चेवचप्येकपुरी-ढाशायां हो पुरोडाशों न सासायापि स पूर्व आग्नेयोऽस्ति तसादत्तरः स एव कालो योऽसावन्तरालेन लक्षितः । यया 'नागवेलायामागन्तव्यं,' 'शंखवेला-यामागन्तव्यं,' 'पटहवेलायामागन्तव्यं' इति यस्मिन् श्रामे न नागा न शंला न पटहस्तस्मिन्नपि स एव कालस्तत्र ह्यागमनं क्रियते । एवमिहापि इष्टव्यम् । तसादेकपुरोडाशायामुपांशयाजः कर्तव्य इति."

The simile might well be called इंख्युचिनवेलान्याय, but I have adopted the name given in the Nyāyamālāvistara on this adhi-karaṇa, which also explains it more fully:—"शंखन्यायेनोपलसकस्यामीपोमीयपुरोडाशस्येनामावेऽप्युपलक्ष्ये काले यागोऽस्ति। यथा शंखध्विन-वेलायां राजसेनार्थं प्रतिदिनमागन्तव्यमित्युक्ते किस्मिश्चिद्दिने तं शंखं धमतः पुरुपस्यामावेनोपलक्षकस्य ध्वनेरमावेऽप्युपलिक्षते तस्मिन्काले सेवकाः समाग-च्छिन्त तथात्रापि दृष्टव्यम्."

This is very clear, but what is the meaning of नागलेखा? To be in harmony with the rest of the sentence it ought to indicate something which, like the sounding of the s'ankha or the beating of the paṭaha, takes place regularly every day; but how can any such sense be got out of nāga, unless it refers to the trumpeting of the royal elephants at some particular time

of the day? The S'astradīpikā, Nyāyamālāvistara, and Jaiminīyasūtravritti ignore the expression altogether.

In Appai Dīkṣita's Vidhirasāyaṇa, page 22, we have an instance of the इांखन्याय as follows:—" उपलक्षणापायेऽप्युपलक्यानपायस्य प्रतिदिनं शंखयेलायामागन्तन्यामित्यादी प्रसिद्धत्वात्। न हि कालविशेषो-पलक्षणतयोपात्ते शंखण्यनी क्रियद्वितसे देवादकृते सित तदुपलक्षितः कालो नास्तीति नावगम्यते." See also Vidhivivcka, page 7.

Compare the expression "Cockshut-time," in Shakespeare's Richard iii (Act V. Scene 3):—"Thomas the Earl of Surrey, and himself, Much about cock-shut time, from troop to troop. Went through the army, cheering up the soldiers." In Chambers' Twenticth Century Dictionary the expression is said to mean "Twilight; probably referring to the time when poultry are shut up." Webster's International Dictionary gives a different explanation.

श्लभन्यायः॥

The illustration of the moth. The destruction of the silly moth by flying into a lighted lamp is a figure often met with in Sanskrit works; as for example in S'is'upālavadha ii. 117, Kumārasambhava iv. 40, Rājataranginī vii. 375, and Kāmandaki i. 43. According to Merutunga, however, the poor moth is moved with envy at the brilliance of the light, and so seeks to diminish it! He says (on page 211, at the bottom):—" उज्जवस्तुणमन्युद्धितं सुद्धो द्वष्टुं न कथमपि समते । दूषचा तनुमपि सस्मो दीम दीपान्यपे हरित." "The mean man cannot anyhow endure to behold the exaltation of the man of radiant merit; the moth even burns its own body to extinguish the bright flame of the candle." (Tawney's translation, page 130).

शान्ते कर्मणि वेतालोदयः॥

When the [prescribed] ritual [for the removal or prevention of evil] is at an end, up comes a goblin! This implies ultimate failure in spite of effort. It occurs in Citsukha Muni's comment on Nyāyamakaranda, page 16, as follows:—"नमु सोडयं शान्ते कर्मणि वेतालोद्योऽभेदं साधियं प्रमुचेन भेद्श्वतेरदाहतत्वात." In Bhāmatī, page 93, line 17, the nyāya is quoted as "शान्तिकर्मणि वेतालोद्यः," which makes the goblin appear during the performance of the शान्ति, the rite to avert evil. So, too, in Maṇḍana-Mis'ra's Vidhivivcka, page 210. The purport, however, is the same as in the other case. In Ās'valāyana's Grihyaṣūtra 4. 6. 1, शान्तिकर्म is prescribed when a guru dies, or on the loss of a son or of cattle.

शाब्द्याकांक्षा शब्देनैव पूर्यते ॥

Verbal expectancy is satisfied [or fulfilled] by words only. This nyāya of Raghunātha's is very frequently met with. It occurs in the last chapter of Sarvadars'anasangraha (page 157 of Bib. Ind. and 177 of Jīvānanda's edn.) with प्रयो as the last word; in Vedāntakalpataruparimala, page 680, line 7; in Vaidyanātha's comment on Kāvyapradīpa page 232 (in the erroneous form बाद्या साहोंदा); in Haridāsa's vritti on Kusumānjali iii. 15 (page 35), also in Rucidatta's commentary on the same portion (page 478); and, finally, in Sāhityadarpana ii. 18 (with प्रयोग).

In paragraph 70 of the Tarkasangraha we are told that there are three requisites to the intelligibility of a sentence, namely, expectancy (ākānkṣā), compatibility (yogyatā), and juxtaposition (sannidhi). In para 71, the first of these is thus explained:—"Expectancy means a word's incapacity to convey a complete meaning, this being occasioned by the

absence of another word [which, when it comes as expected, will complete the construction and the sense]." Then in para 72 we read:—"a collection of words devoid of expectancy &c., is no instrument of right knowledge; for example, 'cow, horse man, elephant,' gives no information, from the absence of expectancy; [the words having no reference one to another, and not looking out for one another]." This is Dr. Ballantyne's translation, accompanying the text; and the same subject is explained by him in his lucid rendering of Sāhityadarpaṇa i. 6.

शाल्यादिविषयस्य मुशलादेः करणस्य श्यामाकेऽभिह-तिभेवति ॥

A blow with an instrument such as a pestle, directed towards the rice, falls instead on the syāmāka grain. Aiming, at a pigeon and killing a crow. It occurs in Nyāyawārtika, page 46:—"क्यं पुनरम्यविषयं करणम यविषयां कियां करोति। शाल्यादि-विषयस्य मुशलादेः करणस्य स्थामाकेऽभिहितभेवित। नानियमादिति यद्विषयं करणं तद्विषया क्रियेति न नियमोऽस्ति। दृष्टा हि यृक्षादिविषयस्य छेदनस्यावयय-क्रियेति। यूक्षिण्यतेऽवयये क्रियेति । यूक्षिण्यतेऽवयये क्रियेति । यूक्षिण्यतेऽवयये क्रियेति ।

शास्त्रफलं प्रयोक्तरि॥

The fruit promised in Scripture [in connection with a sacrificial or other act] is for the performer [of that act]. These are the first words of Jaimini's sutra 3, 7, 18. They are quote 1 as a nyāya in a passage of Vedāntatatrevivelae, for which soe "जुनिसंज्ञे, सूर्वी अस्पते." It is eved by Vacaspati Mis'ra, also, in Tātpurp itibā, page 290, line 6 from bottom, and page 403, line 4, and in his Bhāmati, pages 28 and 402, Also in Scribliāspa 2, 3, 35 (p. 1688), and 3, 4, 45 (p. 2028), where Dr. Thibaut renders it, 'the fruit of the injunction belongs to the agent." The first part of Tātīvatavīdāskā āpa ii 50 reads thus—

"अन्य श्रेट्टरकर्मप्रजनितकलभुक् शास्त्रीयाकुळी स्यान् &c.," on which the author comments as follows:—"अन्यस्यान्यकृतकर्मकलभोगे शासकर्ण प्रयोक्तरीति व्यवस्थाभद्वाद्यायस्य व्याकुळता स्यात् &c." Compare Latanjali on Pāṇini 1, 3, 72.

शिनिकोयञ्जनस्वत् ॥

The simile of mene corrying a palanquin. Used by Jayanta Placts to show how all the words in a sentence unitedly convey the sense of the latter. It occurs in Nyayamanjari, page 39%, how 12 विभा दि सामानि करणानि काम्रापित पांत व्यापियानी सभा प्रितिक हाथा उपान्ताक सभी जिल्लामुख्यानि सभा प्राप्त प्राप्त प्राप्त वाक्षाप्रमानकोष्ट्रानि सभा प्राप्त प्राप्त प्राप्त वाक्षाप्रमानकोष्ट्रानि सभा प्राप्त प्राप्त प्राप्त वाक्षाप्रमानकोष्ट्रानि सभा प्राप्त का page 400, line 100 कि के के काम्यान स्थापित का श्रितिक स्थापित का प्राप्त का काम्यानिक स्थापित स्थापित काम्यानिक स्थापित स्थापित काम्यानिक स्थापित काम्यानिक स्थापित काम्यानिक स्थापित स्थापित काम्यानिक स्

तिमे हिनेन नामिकामधीन्यायः ॥

शिलाघनमध्यस्थप्रदीपसहस्रप्रथनवत् ॥

The simile of the shining-forth of a thousand lamps standing in the midst of solid rock! It occurs in Brahmasūtra-bhāṣya 2. 2. 28, near the end:—"किंचान्यछदीपविद्विज्ञानमवभास-कान्तर्गतर्पम् स्वयमेव प्रथत इति मुवताप्रमाणगम्यं विज्ञानमनवगन्तृकमित्युक्तं स्वात् । शिलाघनमध्यस्यप्रदीपसहस्त्रप्रथनवत्." Dr. Thibaut renders it thus:—"Moreover, if you maintain that the idea, lamplike, manifests itself without standing in need of a further principle to illuminate it, you maintain thereby that ideas exist which are not apprehended by any of the means of knowledge, and which are without a knowing being; which is no better than to assert that a thousand lamps burning inside some impenetrable mass of rocks manifest themselves."

शुष्केष्टिन्यायः ॥

The figure of a sham-sacrifice. That is, the performance of sacrificial ceremonies, by a pupil, with a view to his becoming proficient in them, without the offering of a real sacrifice. This is classed with rate in S'abara's bhāshya on Jaimini 9. 2. 13, and an extract from the passage will be found under that nyāya. The term specific, as adopted in Marāthī, is thus explained by Molesworth:—"Dry exercise or blank practising; performance or doing, antecedently to the occasion, of a work or matter in which the performer is ignorant or inexpert (in order that the necessary knowledge or ability may be acquired in provision for occasions anticipated)."

श्रुतिवलीयस्त्वन्यायः॥

See this explained under पाटकसन्याय.

भ्वः कार्यमद्य कुर्वात ॥

One should do to-day that which one intends to do tomorrow, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." The verse containing this nyāya of Raghunātha's occurs three times in S'āntiparva, namely in chapters CLXXV, CCLXXVIII, and CCCXXIII of Calcutta edition. It reads as follows:—

शःकार्यमय कुर्वीत पूर्वीहे चापराहिकम् । न हि प्रतीक्षते सृत्युः कृतं वास्य न वा कृतम् ॥

It is quoted in the Prabandhacintamani, page 111, and Mr. Tawney (on page 68 of his translation) renders it thus:—
"One should do to-day the duty of tomorrow, and in the fermoun the duty of the afternoon, for death will not consider whether one has done one's work or not."

Compare the following well-known story. "An old Rabbi was once asked by his pupil when he should fulfil a certain precept of the box, and the answer was "The day before you die." 'Enr.' said the disciple, "I may die tomorrow." "Then," said the master, "do it to day."

श्वपुष्ठीक्षामनस्यायः ॥

The similar of the attempt to straighten a digis tall. An Michaelm for assert court. It occurs in the following versi of the Cycle Othersprapaged Kathā, page 118:55

न पैत शक्यते कर्तु नद्यो मत्तर्शतस्य । की हि स्वेत्हातेनापि सपुष्टं नामीयस्यति ॥

The Control of general ground in the second Handlah

श्वलीडमिय पायसम्॥

Libe a milky preparation that has been licked by a dog. Used of something which has been me impure and therefore unacceptable. It is found in the following verse of the last chapter of the Sarvadars'anasangraha:—"फलाभिसन्धर्पधातकवन्मभितिने अगयिजिनीलकण्यभारतिक्षीचरणैः।

अपि प्रयत्तसम्पर्धं कामेनोपहतं नपः। न तुष्टये महेशस्य श्रुटीटमिय पायसम्॥

Compare with this the nyāya "न हि पूर्न स्वाहोक्षीरं धरती धतम्."

श्वा कर्णे वा पुच्छे वा छिन्ने श्वेच भवति नाश्वो न गर्दभः॥

A dog, when an car or its tail has been cut off is still a dog, not a horse or a donkey! This is Patanjali's illustration of the vārtika पुकरेशिवकृतमनन्यवत् (which see above) and is referred to by Nāges'a in his comment on Kaiyaṭa (under S'iva sūtra 2, vārtika 4), as the छिन्नपुच्छश्वरष्टान्त. Compare also Nāgojibhaṭṭa's paribhāṣā xxxvii. Akin to this illustration is Kumārila's "न हि गोगैड्नि जाते विपाणे वा अभे गोव्यं तिरोधीयते," which is found in Tantravārtika 2. 1. 34, page 418; and "न हि केवलभोजी देवदत्तोऽन्यैः सह पंत्रयां भुञ्जानोऽन्यत्वं प्रपद्यते," on page 617.

पोडशिग्रहणाग्रहणन्यायः॥

The rule as to the use or omission of the Sodas'istotra [at the Atirātra-sacrifice]. In very common use as an indication of option being allowable in regard to something. From the introduction to the third volume of Dr. Eggeling's translation of the S'atapatha Brāhmaṇa, we learn that "the distinctive feature of the Atirātra-sacrifice, as the name itself indicates, is an 'overnight' performance of chants and recitation...At the end of each round, libations are offered, followed by the inevitable potations of Soma-liquor...and the performance partook largely of the character of a regular nocturnal carousal." Then, as to the

S'odas'in, he says (page xviii)—"As regards the ceremonies preceding the night-performance, there is a difference of opinion among ritualists as to whether the S'odas'i-stotra is or is not a necessary element of the Atiratra... As'valayana (5.11.1) refers incidentally to the S'odas'in, as part of the Atiratra, though it is not quite clear from the text of the sutra whether it is meant to be a necessary or only an optional feature of that sacrifice." There can be little doubt, however, that the learned writers who use the nyāya, regard the use of the stotra as optional For example, as illustrations of option in action. S'ankara, in his bhāṣya on sūtra 1. 1. 2 (page 37), and again on sūtra 2. 1. 27 (page 471), quotes the Vedic sentences "अतिरान्ने पोडशिनं गृह्णाति" "नातिरात्रे पोडशिनं गृह्णाति." Then at the close of 1. 4. 13, he says:—अपेक्षाभेदाच समानेऽपि मन्ने ज्योतिपो ब्रहणाब्रहणे। यथा समानेऽप्यतिरात्रे वचनभेदात्पोडशिनो ब्रहणाब्रहणे तहुत्"; and in 3.3. 2, "न हि पोडशियहणायहणयोरितरात्रो भिद्यते." In his comment on 3. 3. 26 (page 893, line 5 from bottom). Anandagiri makes use of the expression "पोडशियहणायहणवद्विकल्पे प्राप्ते," and repeats it three lines lower down. In Vedantakalpataruparimala, page 539 (line 7 from bottom), we read "पोडिशियहणन्यायेन विकल्पो भविष्यति," and on page 656 (line 4), पोडशियहणाप्रहणन्यायसञ्चारणे तथैव विरोधपरिहाराय विकल्पोऽभ्यपगन्तब्यः." The optional character of the stotra is made use of by Laugāksibhāskar also, in Arthacangraha, page 24, from line 14; and by Nages'abhatta in the Pradipoddyota on Mahābhāsya 1. 1. 44 (vārt, 7).

सकुद्गतिन्यायः॥

This is Nāgojībhaṭṭa's shortened form of the paribhāṣā सरुद्धतो विमितिपेधे यद्दाधितं तद्दाधितमेव, which Professor Kielhorn renders thus:—"When (two rules), while they apply (simultaneously), mutually prohibit each other, that which is once superseded is superseded altogether." This is illustrated by the following from ordinary life:—"यया तुल्यबळयोरेकः प्रेष्यो भवति स तयोः पर्यायेण कार्य

करोति यदा तसुभो युगपध्येपयतो नानादिध च कार्ये तदोभयोर्न करोति यौग-पद्यासंभवात्"॥ The paribhäṣā is found in Mahābhāṣya 1. 1. 56 (vārt 25, 26, 27); 1. 4. 2 (vārt. 7); 6. 3. 42 (vārt. 5); 6. 3 139; 6. 4. 62 (vārt. 2); 7. 1. 26; 7. 1. 54; and 7. 1. 73. The illustration is met with in 1. 4. 2 (vārt. 5), and 6. 1. 85 (vārt. 3).

सत्रन्यायः ॥

The rule regarding a sacrificial session. For this kind of sacrifice, lasting several days, not less than seventeen sacrificers are absolutely necessary. But what if one of them should leave or die before the completion of the ceremony? In such a case he must be replaced by a substitute, or the whole thing becomes null and void. This, however, cannot be done when there is only one sacrificer engaged in a sacrifice. The nyāya is the subject of Jaimini 6. 3. 22. In sūtras 23 to 26 it is laid down that the substitute does not reap the benefit of the sacrifice,—but that it goes to the man whose place he has taken. It is very clear, from the above, that the mention of the सामाण on page 430, line 5 of Vcdāntakalpataru, is wrong, and that the reference is really to the सामाण which see above.

संदिग्धस्य वाक्यशेपान्निर्णयः ॥

The meaning of an ambiguous expression is to be determined from the context. In Brahmasūtrabhāsya 1. 3. 14 there is a discussion as to the meaning of the 'small ether' of Chhāndogya Upaniṣad 8. 1. 1, and Ānandagiri makes the following comment on the closing part of it:—"समुख्येति । संदिग्धस्य वाक्यभेपाविजय एति न्यायादादें। तस्य्यद्ग्तरिति तस्युद्धितम्यद्गति। संदिग्धस्य वाक्यभेपाविजय एति न्यायादादें। तस्युद्धिति तस्युद्धिति। संदिग्धस्य वाक्यभेपाविजय एति न्यायादादें। तस्युद्धिति तस्युद्धिति। संदिग्धस्य वाक्यभेपादिती। "The nyāya is quoted again in his tikā on 3. 3. 52. It is taken from Jaimini's sūtra 1. 4. 29, "संदिग्धेषु वाक्यसेपात्," which is quoted and applied by the author of the S'ēstradīpikā, in Lis

discussion, under 1. 3. 8, of such words as यत्र, वराह, पीछ and others, to which the Āryas attach one meaning and the Mlecchas another. We find it, too, in Kumārila's lengthy exposition of the same portion, in the words:—"संदिग्धेषु च सर्वेषु वान्यशेषेण निर्णयम्" (page 148); and again under 3. 4. 36 (page 1003):— "संदिग्धं वान्यशेषेण निर्णयमत्रधारितम् । विध्युदेशेन निर्णाते किं तु शेषः करित्यति." See also Bhāmatī 3. 3. 34 (page 641).

समुदाये वाक्यपरिसमाधिः॥

For this paribhāṣā, see under गर्भशतद्ग्डनन्याय.

संभवत्येकवाक्यत्वे वाक्यभेदश्च नेप्यते ॥

When a sentence can suitably be regarded as one, it is not right to divide it. This oft-quoted line of Kumārila's was directed against an older writer, named Bhavadasa (so Parthasārathi tells us), who proposed to divide Jaimini's sūtra 1. 1. 4 into two parts. The line is found in S'lokavārtika, page 135. It is quoted in Bhāmatī 1. 1. 28 (page 159), 1. 3. 13 (page 206), 1. 4. 3 (page 286), 1. 4. 16 (page 308), 3. 3. 57 (page 668), and 3. 4. 20 (page 678). In Anandagiri on Brahmasūtrabhasya 1. 2. 15, we read—" वक्तभेदेऽप्येकवाक्यता साकांक्षत्वात्पूर्वोत्तरवाक्ययो-रेकार्थत्वं वाक्यैक्यसंभवे तदेवस्यायोगादित्यर्थः," and, in the latter part of the bhasya on 1. 4. 3, S'ankara himself has a good deal to say on एकवान्यता. Then Anandagiri quotes the nyaya in his comment on 2. 3. 2 and 3. 3. 14. "A rākyabheda-split of the sentence-takes place according to the Mimamsa when one and the same sentence contains two new statements which are different." (Dr. Thibaut's Translation of Sankara's bhasya, vol. i. page 177 note). See, too, Prof. Cowell's long note on page 68 of his Translation of S'andilya sutras.

सम्भवे व्यभिचारे च स्याद्विशेषणमर्थवत् ॥

A qualifying word is of use when it is appropriate [that is, when it suits the चित्रेस्य], and when [without it] a wrong meaning would be conveyed.

The nyāya is quoted as above in the commentary on Sankṣcpas'ārīraka i. 347 (The Paṇḍit, vol. v. page 676), and on page 401 of Vidyāsāgarī (a comment on Khandanakhandakhādya); whilst, on page 215 of the latter, it appears without ह्याइ. There is another good example on p. 592.

I have traced it, however, as far back as Kumārila, but cannot say whether he was its author or not. In Tantravārtika 1. 3. 18 (= Jaimini 1. 3. 24.) there is a discussion (as a pūrvapakṣa) of the reasons assigned by Patanjali for the study of grammar. One of these is that, without a knowledge of grammar, the performance of the injunction "बाह्मणेन निष्कारणो धर्मः पडहो बेदोऽध्येयः" would be impossible; on which the pūrvapakṣin says:—

" पडङ्गो वेद इत्युक्तं श्रुतिलिङ्गाद्यपेक्षया । तैः पड्झिः प्रविभक्तः सन्स हि कर्मविवोधनः ॥

ननु बाह्याङ्गानपेक्षत्वे चेदृस्वरूपान्तर्गतश्रुत्याद्यपेक्षया विशेषणमनथकं प्रसञ्यते । तथाहि ।

> संभवव्यभिचाराभ्यां त्याद्विशेषणसंभवः । श्रुत्याचन्यभिचाराचु तैरङ्गैः किं विशेष्यते"॥

Dr. Gangānāth Jhū renders this (and the preceding clause) as follows:—

"We must explain the expression the Veda with its six subsidiary sciences' as referring to its constituent parts, in the following manner. The 'six subsidiaries' referred to must be taken to be the six means of interpretation—Direct Assertion &c; as it is only when interpreted through these that the Veda becomes capable of rightly pointing out Dharma. An objec-

tion is here raised: -If the subsidiaries referred to be taken as those contained in the Veda itself (i. e. Direct Assertion, &c.). and not anything outside it (as grammar, Nirukta, &c.), then in that case the qualification with the six subsidiaries would be absolutely meaningless. Specially as we can have a qualification, only when such a one is possible, and when a qualification is actually needed for the purpose of setting aside certain incongruities (or contradictions); and as there is certainly no incongruity in the Veda with regard to Direct Assertion &c. what could be specified by a qualification of these subsidiaries? [That is to say, Grammar not being invariably concomitant with the Veda, a qualification is needed in order to make it an object of study together with the Veda; while Direct Assertion &c., are always contained in the Veda, and hence any qualification of these would be absolutely meaningless]." Page 281.

Another good example is furnished by Sures'vara in his vārtika on Brihadāranyakopaniṣadbhāṣya. At the beginning of the second Brāhmaṇa of the sixth Chapter, referring to the prayer "असे नय सुपथा राये &c.," at the end of the seventh chapter of the āranyaka (the fifth of the Upaniṣad), he says:—

"सप्तमावसितावुक्तं मार्गप्रार्थनमन्नितः । सुपथेति श्रुतं तत्र श्रुत्या मार्गविशेषणम् ॥ २ ॥ संभवे व्यभिचारे च विशेषणविशेष्ययोः दृष्टं विशेषणं लोके यथेहापि तथेक्ष्यताम्" ॥ ३ ॥

Anandagiri explains verse 3 as follows:—
"संभव इति । नीलमुत्पलमित्यत्र विशेषणविशेष्ययोः संभवे विशेषणं विना
विशेष्यत्य व्यभिचारे प्रसक्ते नीलमिति विशेषणमर्थवदृष्टम् । तथा सुपथा
नयेत्यत्रापि व्यभिचारसंभवे विशेषणमर्थवउज्ञेयमित्यर्थः" ॥ ३ ॥

The fourth verse of the vārtika still further elucidates it:—
'सपयेति ततो युक्तं संभवे भूयसां पथाम्।

विशेषणमतो वाच्याः पन्थानः कर्महेतवः"॥ ४ ॥

सर्व दछवनः पथ्यम् ॥

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vārtika, page 84, line 7; in Pancapādikāvivarana, page 167, line 3 from bottom; in Nyāyamanjarī, page 256, line 16; in Vivaranaprameyasangraha, page 169, line 17; and in Srībhāsya 3. 3. 53. Raghunāthavarman makes use of the nyāya but does not include it in his numbered list.

साकमेधीयन्यायः॥

The law relating to the Sākamedha offerings. This is the topic of Jaimini 5. 1. 19-22. The group of offerings called Sākam-edhāḥ form the third of the three seasonal, or fourmonthly (cāturmāsya), sacrifices which are performed at the parvans (or commencement of the spring, rainy, and autumn seasons), and which, in this case, last for two days; three of the group (consisting of seven) being offered on the first day, and the remainder on the second day. An objector urges that two days are required for each of the group, but this is set aside, and the ruling is as above. For a full description of these fourmonthly sacrifices, see Dr. Eggeling's translation of the S'atapatha-Brāhmana, vol. i. pages 383 and 408.

साक्षः पुरुषः परेण चेन्नीयते नूनमिक्षभ्यां न पश्यति ॥

If a man with eyes is led by somebody else, it is clear that he does not see with his eyes! This is found in S'abara on Jaimini 1.2.31 and is used by an objector to illustrate his argument that it is not necessary to understand the meaning of Vedic sentences employed in sacrificial rites, since the way in which they are to be used is clearly laid down in works prepared for the purpose. The illustration is quoted by Jayanta Bhaṭṭa in Nyāyamanjarī, page 286, line 12.

सामान्यविधिरस्पष्टः ॥

An injunction in general terms is indefinite. It appears as a nyāya in the second part of the Laukikanyāyaratnākara (I. O. MS, page 319 a), where Raghunāth applies it thus:— " लोके कंचिद्देशं जिगमिषुं प्रति तत्रत्यानि वस्तून्यानेयानीति सामान्यतो विधा-येदमानेयमिदमानेयमिति स्पष्टीक्रियते." It is doubtless derived from the following verse in Tantravārtika 3. 4. 47 (page 1020):—

"सामान्यविधिरस्पष्टः संहियेत विशेषतः। स्पष्टस्य तु विधेर्नान्यस्पसंहारसंभवः"॥

The verse is cited in Vedāntakalpataruparimala (page 253), where the second line reads "स्पष्टस तु विधेनेवसुपसंहार इट्यते," and the first line is quoted by the author of the Nyāyasudhā in his comment on Tantravārtika 1. 2. 42 which defines the term परिसंख्या ('limitation,' or 'exclusive specification,' as Dr. Thibaut and M. M. Kunte respectively render it).

The lack of definiteness in general statements is alluded to by S'abara, also, on Jaimini 10. 8. 16, where he says "न हि सामान्यवाची झहदो विदेशपानिभवदाते," but Kumārila points out (on page 1027) that the विदेशप requires the सामान्य. He says:—"न नु निःसामान्यः कश्चिहिदोप उपपद्यते। ततश्च वृक्षमानयेत्युक्ते शिशपानित्यविरोधारणश्चादुष्यमानं न विरुध्यते."

सावकाशनिरवकाशयोनिरवकाशो वलीयान्।।

That [injunction] which leaves no room [for others] is stronger than one which does. For example, an injunction directing animal sacrifice ["आरोपोमीयं पशुमालमेत"] and which leaves no room for option, overpowers the more general one forbidding the taking of life ["न हिंस्सासची भूगानि"]. In this way one Smriti may prevail over another. The nyāya is found in Raghunātha's list, and is applied by him as follows:—

"न चानुभवेन श्रुतेर्याधः शक्यः श्रुतेर्निरवकाशस्य । निरवकाशस्य च सायकाशित्रवकाशयोर्निरवकाशो वलीयानिति न्यायाद्वाधकत्वोपपत्तः"॥ A reference to Brahmasūtrabhāṣya 2. 1. 1 will fully explain the two terms of this expression. In his comment on it Ānandagiri quotes the nyāya twice, and again under 2. 1. 4, 6, and 13. In immediate connection with the first of the five, Ānandagiri quotes also the nyāya "सापेक्षनिरपेक्षयोर्निरपेक्षस्य बलबत्तम्," and the two occur together in the following verses of Yāmunācārya's Āgamaprāmāṇya, pago 63:—"सापेक्षनिरपेक्षत्वे न हि वाधस्य कारणम्। शुक्तो रजतबोधस्य निरपेक्षस्य बाधकम् ॥ नेदं रजतिवज्ञानं तत्सापेक्षमपीट्यते । सेयं ज्वालेति संविक्तेक्षलवितिवाशजा ॥ अनुमा बाधका दृष्टा सापेक्षाप्यक्षजन्मनः। अतो निरवकाशेन सावकाशं निपिध्यते"॥ See also Citsukha Muni on Nyāyamakaranda, pages 7 and 148; and "सापेक्षम-समर्थ भवति" in Mahābhāṣya 2. 1. 69 (vārt. 6) and Syādvādamanjarī, pago 19.

सिंहस्येकपदं यथा॥

Like a lion's first step. This obscure nyāya occurs in Merutunga's work, page 278:—"विचार्याविचार्य वा कृतप्रयाणोऽयं महानरेन्द्रश्रास्तिः । सिंहस्येकपदं यथेति न्यायाचस्ति एव राजते." Mr. Tawney renders it thus (on page 174):—"Whether with due consideration or not, this great king has been set in motion, and has started on his expedition; on the principle of the lion's first step, he cuts a good figure on the march." Does the illustration mean that a lion in motion presents a finer appearance than one at rest?

सिकताकृपवत्॥

The simile of a well [dug] in sandy soil [the sides of which are incessantly falling in]. Used of an argument that will not hold water. It is found in Brahmus एराविक्षेत्रप्य 2. 2. 32:—"कि बहुना मर्वप्रकरिण यथा यथार्य बनाशिक्षम्य उपानिमस्ताय परिश्वति नया तथा सिकताकृत्वहिद्धित एवं। न कविबद्धोपपति प्रवासः"॥

सिकतातैलन्यायः ॥

The figure of oil from sand. A non-entity like a hare's horn. The following is from Bhartrihari's Nītis'ataka (verse 5):—

"रुभेत सिकतासु तैरुमि यसतः पीद्यम् पियेच मृगतृष्णिकासु सिटेरुं पिपासार्दितः । कदाचिदपि पर्यटन्टशिवपाणमासादये-इत् प्रतिनिविष्टमूर्खजनिचसमाराधयेत्" ॥

In Brahmasātrabhāṣya 2. 1. 16, we read:—"यञ्च यदात्मना यत्र न वर्तते न तत्तत रूपयते यथा सिकताभ्यस्तैलम्." Compare with this, Yogavāsiṣṭha 2. 5. 23, "न यकेनापि महता प्राप्यते स्वमदमतः", where तैलमदमतः is given as a variant. American rock-oil was not known in those days! There are two good examples of this illustration in Nyāyamanjarī. On page 493, line 1:—तैलायीं हि तिलसपपानुपाद्ते न सिकताः । असत्वे च तेलस्य को विद्रोपः सपपाणां सिकताभ्यः"॥ On page 494:—"तैलायीं सिकताः कश्चिद्ाददानो न दृश्यते। अदृश्चा वाय नान्योऽपि तद्यीं तासु धावतिः"

Compare also Paris'istaparvan viii. 152:-

"ब्याहार्पीन्मुनिरप्येवं प्रसीद मृगलोचने । असासु भवति दृव्यं किं तैलं वालुकास्विव"॥

सुक्तवाकन्यायः॥

The law as to the Sāktavāka [or song of praise]. This is the topic of Jaimini 3. 2. 15-18, and immediately follows the Prastara-praharananyāya with which it is closely connected. Both form a part of the New and Full Moon sacrifices in connection with which there is the direction "चुक्तवरित प्रस्ति महर्गत." The question then arises as to whether the whole of the mantras which comprise the Sūktavāka are to be repeated on each of the two occasions, or only a part. Sabara's argument is thus paraphrased by Kunte:—"Though the Veda mentions positively

that certain mantras are to be used in certain sacrifices, yet they are not to be so used blindly. The mantra which serves some purpose of a sacrifice is to be used. Though the Veda prescribes the use of the whole mantra, yet it is not to be obstinately maintained that the whole is to be recited. A whole mantra like the Süktavāka, or a part only, is to be recited according as it is necessary. This is to be ascertained by the sacrificer himself. Hence it cannot be said that the whole Süktaväka is to be recited on the occasion either of the new or of the full moon day." Again :- "That portion of the Süktavāka which is recited at the new or full moon sacrifice is the whole of it in reference to the sacrifice itself: because the Veda never prescribes a certain text as constituting the Süktavāka, and because the Veda simply states that the Süktavāka, is to be recited... The Sūktavāka is not one text only, but is composed of different texts. The principal god connected with a sacrifice is mentioned in the middle of the Sûktavāka, while something connected with the sacrifice to be performed is described at its beginning and end.....All that is sought is the accomplishment of the new or full moon sacrifice. Hence there is no necessity for discussing whether the whole Sūktavāka or a portion of it is to be recited; because whatever mantras are sufficient to accomplish a sacrifice constitute the whole Suktavaka so far as the sacrifice is concerned."

सूत्रवद्धशकुनिन्यायः ॥

The simile of a bird tied by a cord. It is found in the Chhāndogya Upaniṣad 6. 8. 2, namely:—"स यया शक्तिः स्त्रेण प्रवद्धो दिशं दिशं पतित्वान्यत्रायतनमरुटध्वा वन्धनमेघोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमरुटध्वा प्राणमेवोपश्रयते प्राणवन्धनं हि सोम्य मन इति."

Vidyāraņya versified the above in his Anubhūtiprakās'a (iii. 81) and Pancadas'ī. (xi. 47) respectively as follows:—

"शकुनिः सूत्रवद्धो यः स गच्छन्विविधा दिशः। अलब्ध्वाधारमाकाशे वन्धनस्थानमावजेत्"॥ "शकुनिः सूत्रवद्धः सन्दिक्ष न्यापृत्य विश्रमम्। अलब्ध्वा वन्धनस्थानं हस्तस्तम्भाद्यपाश्रयेत्"॥

I have omitted, in each case, a second verse relating to the darstantika.

सूत्रशाटिकान्यायः ॥

The simile of the thread [about to be woven into a] garment [and already regarded as a garment]. Raghunātha explains it thus:—" यत्र तु भाविसंज्ञ्या निर्देशो यथा नारुद्दो वसेत्काश्यामिल्यत्र तत्र सूत्रशाटिकान्यायावतारः । सूत्रस्य शाटिकां वापयतीत्यत्र यथा
सूत्रावस्थायां भाविन्या शाटिकेतिसंज्ञ्या निर्देशस्था दार्षान्तिकेऽपीति वोध्यम्."

It is no doubt derived from the following passage in the Mahābhāṣya 1. 3. 12 (vārtika 2):—"आत्मनेपदेपु चिप नेतरेतराश्रयं भवित । कथम् । भाविनी संज्ञा विज्ञास्त्रते सूत्रशाटकवत् । तद्यथा । कश्चित्कं चित्तन्तुवायमाह अस्य सूत्रस्य शाटकं वयेति । स पश्यित यदि शाटको न वातव्योऽथ वातव्यो न शाटकः शाटको वातव्यश्चेति विश्वतिपिद्धम् । भाविनी खल्वस्य संज्ञाभिष्रता स मन्ये वातव्यो यसिजुते शाटक इत्येतद्भवतीति." This is repeated in 2. 1. 51 (vārtika 4). Kumārila employs the illustration in Tantravārtika 3. 7. 33 (page 1145):—"यथैवास्य सूत्रस्य शाटकं वयेत्युक्ते वानेन शाटकः क्रियत इति हि भाविसंज्ञाविज्ञानाद्विरोधो विज्ञायते तथेवात्र प्रस्तेतव्यम्."

Light is thrown upon this by the following extract from Ballantyne's Aphorisms of the Nyāya, ii. 127. The sūtra so numbered is "सहस्राणस्थानवादध्ये &c." "Though its meaning be not so and so, it is figuratively so employed in the case of n Brāhman, a scaffold, a mat.....in consideration of association,

place, design.....'Though it be not so and so,' i. c., though such be not the direct meaning of the word, it is figuratively employed; for example, the word 'staff' &c., is employed for a Brāhman &c., because of association.....In like manner..... from the 'design' (tādarthya), 'He makes a mat' (kaṭa) implies his aiming after a mat; for the mat, inasmuch as it is a thing non-existent [until made] can have [at the time when one is spoken of as making it] no maker."

Again, under sūtra 4. 1. 50 [द्विसिदं नु तदसन्], the author of the vritti says (as interpretted by Dr. Ballantyne):—"The weaver sets himself to work, having considered, that, "In these threads [i. a, constituted by these threads] there will be a web,' but not with the understanding that 'there is a web'; for, if that were the case, then, the product being supposed extant, there would be no setting one's self to work, because desire [precluded by possession] would be absent." See also a passage in Tātparyaṭīkā, page 254, beginning at line 14; and Sānkhyatattvakaumudī on karikā 9, pages 52, 53.

सोपानत्के पादे द्वितीयामुपानहमशक्यत्वान्नोपादत्ते ॥

A man does not [attempt to] put a second shoe on a foot already shod, for it would be an impossibility. This is found in the bhāṣya on Jaimini 1. 2. 33, where the pūrvapakshin objects to certain Vedic texts as unnecessarily setting forth things already known.

स्थावरजङ्गमविपन्यायः॥

The simile of vegetable [or mineral] poison and animal poison [जङ्गमविप]. An illustration of one thing being counteracted by another. In his smaller work Raghunāthavarman places this amongst the purely grammatical nyāyas, immediately after the

पूर्वात्परवलीयस्त्वन्याय, and describes it as follows:—"स्थावरजङ्गम-विपन्यायश्चेह बोध्यः । रजतादिज्ञानतद्वाधज्ञानयोः सर्पवत्सनाभादिरुपजङ्गम-स्थावरविपयोश्चोत्तरेण पूर्ववाधः प्रसिद्धो यथा तथा प्रकृतेऽपिः"॥ In the larger work, it stands amongst miscellaneous nyñyas near the end of the uttarabhāga, and is numbered 242. I extract from it the following:—"स्थावरेण वत्सनाभादिविषेण जङ्गमस्य सर्पविपादेवांधो जङ्गमेन च स्थावरस्येति प्रसिद्धम् । सामान्येन परस्परवाध्यवाधकभावविवक्षायां सुन्द्रोपसुन्द्रन्यायविषयेऽस्य प्रवृत्तिः । पूर्व निवर्त्वान्यस्य स्वयमेव निवृत्तौ विविध्तायां दृग्धेन्धनविद्वन्यायविषयेऽस्यावतरणम् । परेण पूर्ववाधमात्रविवक्षायां पूर्वात्परवलीयस्त्वन्यायस्वति वोध्यम् । अपच्छेद्रन्यायस्वस्पप्रमुदाहरणमुभयत्रानियतपूर्वापरीभावेनानियतवाध्यवाधकभावात्" ॥

An example of animal poison proving an antidote to the other kind is found in Adiparva, chap. exxviii (Cale.). The wicked Duryodhana mixed some kālakāṭaka in Bhima's food and, when he had eaten it and become unconscious, threw him into the water. The story then continues thus:—"स निःसंद्रो जलस्यान्तमय व पाण्डवोऽविशत्। आज्ञामज्ञागभवने तदानागङ्गमारकान् ॥ ततः समेख बहुभिस्तदा नार्गमहाविषः। अदस्यत भृशं भीमो महादंष्ट्रीविपोल्यणः॥ ततोऽस्य दश्यमानस्य तद्दिपं कालकृटकम्। हतं सपेविपेणव स्थावरं जङ्गमेन नु"॥ Compare the विपनाशकविपन्याय in Sarvārthasiddhi on Tattvamuktāhalāpa ii. 53.

स्वाङ्गुलिङ्वालया परं दिधधुः स परं दहेद्वा न वा स्वा-ङ्गुलिदाहमनुभवति ॥

A man who tries to burn his enemy by setting fire to his own fingers, may or may not burn the enemy but certainly burns his own fingers! It occurs in Nyāyavārtika 2. 1. 12 in reference to a person who denies the validity of Proof. Sūtras S and 12, as translated by Dr. Ballantyne, are as follows:—"[Perhaps some one will say] the nature of a Proof

does not belong to sense &c., for it cannot be so at any of the three times [into which Time is divided]." "[If there be no such thing as Proof] because [forsooth] nothing can be such at any of the three times, then the objection itself cannot be established." On this the author of the vartika says:—"यरखलु त्रिप्वपि कालेषु न साधकं तदसाधनमिति बुवता प्रतिपध्यासाधकत्वं स्वया-चैवाभ्युपगतं भवति। यथा कश्चित्स्वाङ्ग्रिज्वालया परं दिधक्षुः स च परं दहेद्वा न वा स्वाङ्ग्रिल्वाहमनुभवति."

स्वेदजनिमित्तेन शाटकत्यागन्यायः॥

The illustration of throwing away a garment because of a louse in it! It occurs in Upamitibhavaprapancā Kathā (page 160 line 10):—"यतोऽहमनन्तापत्वापि दुर्जनचक्षुदीपभयाद्विवेकादिभिमंब्रिभिर्धन्थित प्रख्यापिता लोके ममैवापत्यान्यन्यजनापत्यतया गीयन्ते । सोऽयं स्वेद्जनिमित्तेन शाटकत्यागन्यायः" ॥ Compare Raghunātha's यूकाभिया कन्यात्यागन्यायः ॥

हिरण्यनिधिदृष्टान्तः ॥

The illustration afforded by buried treasure [over which men may walk again and again, unconscious of its existence]. It is found in the Chhāndogya Upanişad 8. 3. 2 as follows:— ''यथापि हिरण्यनिधि निहित्तमक्षेत्रज्ञा उपर्युपिर सज्जरन्तो न जिन्देयुरेयमेथेमाः सर्वाः मजा अहरहर्गच्छत्य पूर्व बहालोकं न जिन्दन्यमृतेन हि प्रत्यूषाः' ॥

Sures'varācārya makes use of it in Sambandhavārtika, verses 294 and 295:—

''कुतम्तज्ज्ञानिमित चेनिद्ध बन्धपरिक्षयात् । असाविष च भूतो वा भावी वा वर्ततेऽथवा ॥ अधीतवेद्वेदार्थोऽप्यत एव न सुस्यते । हिरण्यनिधिद्दशन्तादिद्मेय च दर्शितम्''॥ The translator of the vārtika, Mr. S. Venkaṭaramaṇa Aiyar, gives "the illustration of the golden mine," as the rendering of the nyāya in verse 295; and adds in a footnote, "people, other than professional detectives of mines, will not discover a rich mine of gold hidden deep beneath the surface of the earth"; but I think that my rendering is more in accord with S'ankarācārya's interpretation of it in the Vedic passage. He says:—

''हिरण्यनिधि हिरण्यमेव पुनर्श्रहणाय निधातृभिनिधीयत इति निधिस्तं हिरण्यनिधि निहितं भूमेरधस्तान्निक्षिप्तम्''॥

There is no thought here of a mine, but of treasure buried in the ground with a view to its being taken up again on a future occasion.

The two verses from the $V\bar{a}rtika$ reappear as $Pancadas'\hat{\imath}$ ix. 39, 40, preceded by the following:—

"पुनःपुनविचारेऽपि त्रिविधप्रतिवन्धतः।

न वेक्ति तस्वमित्येतद्वातिके सम्यगीरितम्"॥

ALPHABETICAL LIST

OF

NYAYAS EXPLAINED IN PARTS I, II & III.

The Nyayas being arranged in alphabetical order in each handful, it is not necessary to quote the pages.



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रास्यहर्षं स्मर बस्यः 🏗 मासाधिमं बरवाह 🗟 नारिकाचेत वर्णसम्बद्धिमस्ययः 🖰 निरामयस्य विकाय्वेद्विदा 🕮 नियाद्यस्थयनिस्यास् हे[ा]र मी राज्यस्थाः स्वानस्थि 🏗 **चेवप्रशास्त्राम्याय**े चेत्रदारकाराय i. च भरणाग्रास्याय ह ष भारतामा प्रशासकारण 🗓 धणस्य स्थानासः 🗓 चल्छां ज्याच्याच्याच्याच्यां นหาย์ หรือน้อย bi परस्पर्यसभिते हैं। है। रार्टिकाम्बर्ग 😘 entractions s.

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ERRATA.

Page 6, lines 7 and 9 from bottom :— For युगपङ्ज्ज्ञा read युगपङ्ज्ञा

Page 29, line 8 from bottom: —
Put the inverted commas before चसन्ताय.